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EDITORIAL.

In the first article the editor attempts to formulate certain principles of Sunday School teaching, and especially to bring the laws now known concerning adolescence to bear in this field. He seeks to establish eight fundamental principles.

A French psychologist some years ago declared that to watch a fly's entire activity during one day would be a valuable scientific study. Professor Dresslar has done far better in trying a similar method upon an infant for a single morning.

Miss Wyckoff's study is confessedly limited in its scope and chiefly suggestive in its value. It sheds new light upon a subject upon which we have now a growing body of literature; viz., what children at different ages hope to be and do when they are adult.

Supervisor Hollis presents some valuable statistics from seventy-two State normal schools, showing the similarities and diversities in the methods of practice teaching in various departments.

Professor Monroe has lately returned from a year in Europe, and records a few interesting observations of his very active and evidently profitable year there.

Librarian Louis N. Wilson continues for the year 1900 his valuable and unique bibliography of child study.

Professor Burnham draws a very interesting picture of one

of the best humanistic teachers—Vittorino da Feltre—who was called to the chair at Padua in 1422.

Miss Dolbear presents her fresh, interesting and independent thoughts on the education of women.

Book notices and the annual index follow.

SOME FUNDAMENTAL PRINCIPLES OF SUNDAY SCHOOL AND BIBLE TEACHING.

By G. Stanley Hall.

One of the best educational signs of the times is a growing sense of the importance of the Sabbath School and the greatly increased attention given to all methods of religious training for childhood and youth. Perhaps never have the limitations of the Sunday School in the way of scant professional training for teachers as well as in time and attendance been more keenly felt or the demand for an improvement upon existing methods been more urgent than now. This is seen in many new tentative methods and schemes; some by scholars which usually lack adaptation; others by non experts animated by zeal and love of imparting the blessings of religion to childhood, but liable to lack in knowledge or pedagogical quality.

Those of us who are in quest of something better ought first of all to pay the heartiest tribute of gratitude to all those who have contributed to present current systems, which were an immeasurable advance over those which preceded them, and I wish first of all to say with the greatest earnestness if in some of the positions taken in these articles I differ from present usages, it is not without a profound sense of gratitude and obligation to previous workers and with the recognition that it is their work that has made further progress imperative or even possible.

As a special teacher and student of the human soul as well as of education, religious teaching has long been a center of interest, and several of my best students have at my suggestion published careful and comprehensive studies of different aspects of the subject.[1] Indeed psychology presents a new standpoint in looking primarily at the nature, needs and power of the growing soul of childhood during its successive stages, and in basing methods upon this knowledge. In what follows, the

[1] The New Life: A Study of Regeneration, by Arthur H. Daniels, *Amer. Jour. of Psych.*, Oct., 1893, Vol. VI, pp. 61-106.
Sunday School Work and Bible Study in the Light of Modern Pedagogy, by A. Caswell Ellis, *Ped. Sem.*, June, 1896, Vol. III, pp. 363-412.
Psychology and Pedagogy of Adolescence, by E. G. Lancaster, *Ped. Sem.*, July, 1897, Vol. V, pp. 61-128.
Children's Interest in the Bible, by George E. Dawson, *Ped. Sem.*, July, 1900, Vol. VII, pp. 151-178.

writer must seek indulgence if occasionally in the interest of brevity he seem sometimes dogmatic. The purpose is to define a few fundamental principles that rest upon solid psycho-pedagogical foundations, and to plead for such modifications in present methods, text-books, etc., as are necessary to conform to these. I know of no previous attempts, unless in part some of those just referred to, to appeal to the principle of psychogenesis, and while the following attempt no doubt shares the limitations of all first efforts in new directions in a great field, I have slowly grown to have much confidence upon the following principles, as resting upon solid psycho-pedagogical foundations, according to which I think all methods, text-books and helps should be made.

I. The Old Testament should predominate over the New for boys and girls before the dawn of adolescence. This by no means excludes instruction in matters pertaining to the New Testament, but it is a matter of relative time and energy, I know of no scheme of Bible work that has recognized this principle, which is very plain from our present knowledge of the characteristics of the different stages of youthful development. Although this had been repeatedly said before, it was reserved for Professor George E. Dawson, of the Bible Normal College at Springfield, Massachusetts, to supply statistical data.[1] He circulated some 14,000 questionnaires and from the, it must be confessed, all too meagre returns he received, constructed a curve of the interests of American Evangelical Sunday School children, from which it appears that at the age of eight some sixty per cent. of the boys and seventy-two per cent. of the girls are more interested in the New Testament than in the Old. About a year later the lines cross indicating equal interest, and from thence interest in the New Testament declines till a minimum of thirty-two per cent. is reached for boys at fourteen, and for girls thirty per cent. at twelve, after which the New Testament interest increases steadily at least to the age of twenty, where his census ends.

It is a cardinal principle of pedagogy that interest is the best index of capacity or pedagogical ripeness. It is, like hunger, an expression of need. Literature abounds in illustrations of the vastly greater rapidity and ease of every kind of education when interest is enlisted, and of the superficial and even health-destroying effect of knowledge forced on minds deficient in interest. While shallow interests can be easily generated by adults, whose inevitable weakness it is to mistake the semblance for the thing, the deeper, more irrepressible instincts that need no solicitation are the only organs of true apperceptive

[1] Children's Interest in the Bible, *Pedagogical Seminary*, July, 1900.

tion and of permanent acquisition. The nascent seasons, when the soul is ripe for the impregnation of sacred truth, which are now being determined for the various secular studies as all conditioning and dominant, are the seasons of the efflorescence of interests. Interest is the first manifestation of superior talent and genius, to follow which leads to eminence and to neglect which makes children commonplace and monotonously uniform. For pedagogy, indeed, *interest* is a word which looms up almost like the mighty word *faith* for the Christian. Nor is it psychologically unlike faith in its generic, but only in its specific qualities. It predisposes to knowledge, insight and belief, and each stage of childhood and youth is marked by its own set of dominant interests or "nascent periods" to neglect which is almost like grieving and sinning away the visitations of the Holy Spirit.

To teach the young we must go to them and take them as they are, understanding their weakness, limitations and ignorance with the deepest sympathy; we must turn our backs resolutely upon the standpoint of the adult and not offend the little ones. If the burning words of Jesus suggesting the fit penalty for those who do so were a sentence to be literally executed, mill stones would be in great demand. "Daniel in the Lions' Den" was the most attractive scene in all the Bible to boys, who associated him with lion tamers in menageries, with Daniel Boone, etc. David and Goliath thrills the boyish heart because it is a fight ending in blood, and the victory of the smaller but better man, and because the sling interest culminates at that age. Many boys, as they confess, are interested in the crucifixion at this age because it is an execution, and they bring to it some of the same zest with which they read the newspaper columns of hangings and murders. Samson, the Hebrew Hercules, is an especial favorite when the athletic pulse begins to beat high just before the teens, and the romance of Joseph's life appeals to them far more deeply than that of the precociously pious Samuel. The incidents in the lives of Abraham, Moses, Saul, David, Joshua, Balaam, Elijah, Elisha and Jacob; manna and the quails, the brazen serpent, and later stories of Ahab, Jonah, Ruth, Esther; Cain and Abel as illustrating the agricultural and the pastoral stage; the captivity and return; some of the prophets some items of the law; awaken interest in an order yet to be more definitely and minutely determined.

Children of this age lead a life eminently objective; they look outward and should not be encouraged to look inward. They love exciting events, battles, the flood and tower. They admire character, for this is an age of intense hero worship, and interest in persons is necessary to animate interest in

causes, ideas, all geographical localities, ceremonials, etc. It is the age, too, of justice; all studies of the rules of games show that the ideals of fair play are never higher or stronger. Boy punishment for overstepping the law of justice is remorseless and sometimes cruel. The sense of law looms up in human life long before that of the Gospel. The Old Testament, too, has a far greater variety of striking events, a greater wealth of history, a larger repertory of persons, dramatic and romantic incidents. Moreover, this is the stage of life when the boy, who repeats and recapitulates in his development the entire life of the race, is at the same stage in which Old Testament events live, move and have their being. Fear, anger, jealousy, hate, revenge, but not love, are strong and often dominant. The lower motive powers of human nature, which furnish the mainsprings of life, are now being developed, and the age for unfolding the higher powers, which control and direct these aright, has not yet come. The more we come to understand the real nature and interests of boy life; how this period is pre-eminently the age of drill and discipline and, if so dangerous a word might be used, of a higher animality, egoism and selfishness, when currents of support, knowledge and guidance all flow to the child, and the sense of earthly may gradually emerge into one of a heavenly parentage that is wise, somewhat stern and not precipitately longing to forgive, not too easily swayed by petitions or tears, if ever so vague nevertheless giving a kind of resonator re-enforcement to parental authority, wise enough to compel acquiescence at least in the depths of the soul, and, even though training may seem severe, with hope and trust at the bottom,—the more we shall realize that the nature and needs of this boy stage of life are so well met in the Old Testament that they actually supply a new and very cogent confirmation and proof of its supreme pedagogical quality, which has never yet been recognized.

We have long been taught that the Old Testament prepares for the New; that what lay concealed in the former stands revealed in the latter, but in our Bible teaching we have not only ignored this obvious fact and confused the two without any reason, but have sometimes reversed this law as if the New Testament were the only introduction to the Old. We are told that Christ came in the fullness of time, but our Sunday School authorities would seem to imply that he made a mistake which they must correct, and in this they violate a cardinal principle of Christianity itself. Again the Old Testament is taught as full of prelusions and prophetic anticipations of something higher; in exactly the same way boyhood is permeated with premonitions of the great new birth of adolescence, and in this respect the Old Testament prepares for the

New. All this is true whether we interpret the Old Testament literally as old or allow the new higher criticism, which gives such different interpretation of the stages of development of Jehovah worship and the rise and function of prophecy. The Old Testament is the most vivid and complete picture of the development of the moral and religious consciousness of the race; here the Semitic mind most exceeds the Aryan, and it affords a wise and pedagogic proportion of immanence and transcendence. It stimulates profoundly the sentiments of awe and reverence on which religion rests in the human soul and which precede the dawn of the altruistic impulses. Hence while the prophecies are not yet appreciated, Job and the wisdom books and Psalms not fully comprehended, and therefore should not receive the chief stress of instruction, even their influence should be felt and is deeply formative.

II. The second and somewhat complementary principle is that the New Testament is chiefly for adolescence. Jesus was animated by the great principle of love and self sacrifice, and these motives cannot be comprehended by the mind or deeply felt by the heart until the dawn of that great physical regeneration, when love takes up the harp of life and smites on all the chords at once, the very recent study of which from so many points of view marks an important epoch in our knowledge of the development of the human soul. To understand the broad and deep import of this principle, it is necessary to have some knowledge of writers like Marro, Lancaster, Burnham, Leuba, Starbuck, Coe, and perhaps a score of others, who have so recently contributed to this great turning point of life from the predominance of ego-centric to altro-centric motives. Into this I cannot enter here. Suffice it to say that boys before twelve or fourteen have normally little real interest in the character, life or teachings of Jesus, and it is a bad sign if they do. There is little in their souls that responds to the Gospel. Here again it is easy to work up a superficial interest as a Sunday School artifact, but this is because of the long historic and instinctive subjection of child to adult life. The danger is that precocious interest in Jesus will result in conceptions of his character and work that will dwarf more adequate ideas later, and that a premature interest in him will interfere with the great deepening and enlargement of the affectional nature which the early teens bring. Juvenile piety in any drastic sense is always a dangerous thing. Boy Christians illustrate John Stuart Mill's description of very early risers who are conceited all the forenoon and dull and uninteresting all the afternoon and evening of life. Much current Sunday School inculcation is psychopedagogically analogous to trying to teach boys of this age the nature and responsibilities of married life. Precocious training

before the advent of its proper nascent period is always open to two grave objections; the first that it is a waste of time to teach by labored methods what would come of itself later, and second it leads to a preformation and preoccupation of both heart and brain that rub the bloom, zest and force off these subjects, so that when the time is ripe they seem stale or deflowered of interest, and are met with indifference and ennui. Third and worst of all narrow childish images, conceptions and thought forms are already developed and made so hard and rigid by the great sense of the importance of the subject that their transformation is difficult. Who has not been struck by the falsetto notes in prayer meeting and in descriptions of religious experiences, which remind us of the old reading book poem of "Orator Puff" with two tones to his voice. It is the calamity of Christianity that its ideas and experiences are too often characterized by notes of infantalism due to arrested religious development. Just as we can spoil hand writing by forcing it too early and condemn to life long school tricks, like finger counting, by laying too early stress on arithmetic, etc., so in religious instruction there are the same dangers, but vastly greater and more calamitous.

No doubt some children can be taught to love Jesus as a kindly, sympathetic being very early in life, and at puberty this sentiment can be normally deepened and broadened without any radical change of nature, but child piety is another and very dangerous thing. Children have a strong animal and even vegetable nature upon the full development of which in its season as much depends as upon the growth of the stalk which is to bear the flower and fruit, the foundations for the house, or the fundamental to accessory muscles. Here again modern pedagogy and psycho-genesis have a vast wealth of confirmatory material which can only be referred to here.

On the other hand adolescence is marked by experiences and temptations unknown before. It has the gravest dangers. The curve of criminality rises rapidly, and the large number of most frequent commitments to various penal institutions is greatest in the later teens. It is the time when the ancestral traits of character appear. New tendencies, serious plans for the future, sympathy, pity, philanthropy, and the social feelings generally are either newly born or greatly reinforced. This is the time when Jesus's character, example and teaching is most needed. He was himself essentially an adolescent, appearing in the temple at the early oriental dawn of this period, and dying hardly past the age of its completion when the apex of manhood was reached. This is the golden period of life when all that is greatest and best in heart and will are at their strongest. If the race ever advances to higher levels, it must

be by the increments at this stage, for all that follows it is marked by decline. Jesus came to and for adolescents, in a very special and peculiar and till lately not understood sense, and just as it is pedagogically wrong to force him upon childhood it is wrong not to teach him to adolescents. Their need is so great as to constitute a mission motive of even more warmth and force than those that now prevail. No matter for what creed, race or degree of civilization, and no matter what we think about his deity or even the veracity of the record, I am convinced that there is no career or character in history or literature that so fully meets the deepest needs, supplements the weaknesses and defects, and strengthens all the good impulses of this period as his. This I can urge with a full heart and mind upon Turk, Jew, atheist or idolater, and I believe that every one well trained and instructed in modern psychology and pedagogy could do the same even though he denied all the supernatural traits and incidents in the life of Jesus or even thought him a myth. He could still say this grand tradition or ideal is true to the human heart and experience because it finds it and saves it better than anything else at this stage.

Here again Professor Dawson's curves are full of interest. If it is surprising to see the development of Old Testament interests before puberty, and that under conditions which lead us to believe would be far more marked if the Old and New had an equal chance with the children, it is still more striking to see the rapid rise of the curve of interest in Jesus from fourteen on to twenty with which year his census stops. Paul arouses almost no interest whatever at this age save a slight one for girls after eighteen. There is little in his life save the viper incident that appeals to boyhood, little in his character and less in all his writings that appeals to youth. The place for stress upon his work is later. The rest of the New Testament is essentially adolescent, and this nascent period is a day of grace which must not be sinned away. No age is capable of such hearty unreserved devotion to Jesus as adolescence. The sublimity of his teachings and his motives, the meanings of many of the fifty parables, the Messianic expectation now realized like the prophetic dreams of boyhood at the advent of this age, the temptation, the Sermon on the Mount, the character of John and Peter, which in the Dawson census are preferred even to that of Jesus, the heroism in the face of danger, the complete devotion that sacrifices life itself for what is dearer than life, the slow development of a subjective side of life and of an inner oracle of right and wrong, the tender budding conscience newly polarized to right and wrong:—all these in their depth and inwardness appear a real psychic hunger.

Here again we see how the child and the Bible developed in a parallel way. Primitive man like the boy of twelve lived in a world in which the senses are most acute and keenly discriminative and receptive, as Gilbert and others have shown, and when the efferent or motor activities are more varied and sustained than at any other time of life, as Johnson has made plain. Yet all this harmony and fitness is rudely violated by current methods, one of which actually reverses this order, teaching the New Testament first and the Old last, and the other with a seven year course which hopelessly confuses this plain order of nature oscillating with no reason or motive from Old to New, and that too with a wooden uniformity which did a certain good service in its day, but which is directly in the teeth of all the modern elective and even individual studies that have transformed secular teaching.

III. In teaching Jesus his humanity should be first inculcated with wise reticence concerning his deity and all the supernatural elements in the Gospels. With little children under eight or nine we can and should teach at Christmas the nativity, and at the lenten season ending with Easter the death and resurrection. At the very least, whatever the parents' creed, these are current traditions without understanding and feeling which the child is unintelligent and ignorant of much that is best in art and literature. There is a distinct age when fairy tales, myths and legends involving abundant supernatural factors are needed to exercise and open the receptive powers of the soul, and there is a distinct age some years before adolescence, as Barnes has shown, when doubt begins for the average child. Santa Claus and Jack Frost are perhaps first to be transplanted from the realm of fact to that of imagination, and the question—is it really true?—may be hypertrophied and made abnormally insistent by wrong methods; and during the years which intervene between this period and adolescence, the human Jesus with little admixture of any thought of divinity should be as firmly established as possible in both the knowledge and affections. Children love biography. A personal element needs to animate even geography, and earth should be taught as the home of man. Here again, as Dawson urges in substance, we should beware of investing Jesus with the mysteries of the Trinity and Incarnation, because this is sure to detract from his simplicity and naturalness for children. He must be given a secure place in the earliest affections first.

Sunday School teachers are especially prone to violate this rule. They cannot wait to tell the little ones that Jesus is the son of the supreme almighty God, that he came down from heaven in a mysterious way and died and went back according to a preconceived plan. As Bushnell said of religious

teachers as a class, they are prone to precipitate haste for immediate results and are striving to reap where they have not sown and before they have sown, forgetting the law of first the blade, then the ear.

The results of this method, as now apparent from modern explorations of the content and state of children's minds on this subject, are sad in the extreme. Jesus is conceived as if not a kind of centaur, a somewhat ghostly unreal being, human in all but his blood, which was the blue Ichor of heaven, and gave him an indigo or cerulean complexion as some say; God above, man below, or God within masquerading in a human exterior or sometimes a kind of docetic phantom and occasionally to the plastic childish fancy, a really monstrous being. He is to be approached with a peculiar attitude and with faculties attuned in the most unnatural way. To some children he is a mongrel being whose deity and manhood crossed have neutralized away every salient or interesting trait in both. Some describe him as transparent or blue with a rainbow around his head, floating in the air, fond of night and graveyards, with a reservoir of divine knowledge and power, which it was very kind of him to repress; but all of which tend to remove him from that close natural contact with the heart without which the teaching of him is of no effect. Thus teachers take away the human Jesus from children; for them anti-pedagogical methods make the incarnation, however it be interpreted, of no effect, and we are no longer surprised that John and Peter are more real and interesting to children than Jesus. Many christologists now teach that Jesus grew to a sense of imminent deity only late in his career; but, if so, here again we invert nature and enforce the later adult insights upon childhood—a pedagogical fault which is like beginning with the cube root or the calculus instead of at addition or subtraction, and ignores the necessity of first filling his humanity with all the grandeur it can hold, so that belief in deity, if it unfold, will come like a welcome surplusage or overflow of all that our conceptions of humanity can contain.

Not only do our Sunday School methods thus tend to make the Gospel teaching of no effect by their traditions and weaken the natural power of the plain record itself, but they thus lay deep the foundations of later scepticism. The recent convert of the warm-hearted Christian parent, who must impart his or her latest insights to the youngest, who has just attained to a deep sense of deity in the Bible narrative, lacks the reserve and control that is best for children. Pedagogical de-divinitizing or making purgation of the traditional superhuman factors may be hard, but so is it to seed time to wait for the harvest, but the teacher must not forget that the heart of early adolescents can

only go out toward those persons and objects that are most real, vivid and human, and that every intimation or suspicion of an alien element is sure to weaken love. Then more than at any other period, the child is a humanist, and like the old Roman deems nothing human alien from himself. Then he is least interested in anything either super- or infra-human. Thus everything that tends to make Jesus natural, all comparisons with the heroes of fact or fiction are helpful. If we ought to borrow from our Catholic friends some of the more vivid presentations of wonders and mysteries of the saints for the period of early childhood, here all Sunday School teachers should sit at the feet of our Unitarian friends. A careful study of their copious Sunday School literature convinces me that whatever else may be said of it or of them, nothing so fits the nature and needs of children in the early adolescent studies of Jesus as their methods and ideas. The amalgamation of God and man, whether it result in an alloy or in a more mechanical adjunction of parts like the prophet's image, is almost certain to leave in the mind pictures, thought-forms, and concepts that have to be reconstructed later if the soul is not stunted but grows on toward maturity. Conceptions of the supernatural will thus surely be weeded out when the almost inevitable scepticism of manhood comes, and this is likely to make more or less havoc with the mind and heart condemned to a needless pain and labor of reconstruction. Hence it is a pedagogical lesson of great moment that fixed thought-forms of all that is transcendent or supernal, especially those which pertain to reason rather than to imagination, should be kept plastic as long as possible and not be allowed to harden into dogmatic rigidity as precocious conceptions are most of all apt to do. What we know of the adult mind shows us that ideas of the superhuman formed early in life are more likely than any other to become indurated and encysted in a way which interferes with the expansive growth of both the heart and the head.

IV. Have stories predominate, especially for young children. What may be called the Sunday School parts of both the Old and the New Testament are mainly narrative. Events are chronicled in the temporal order in which they occurred. The relation between ancient story and history is even closer than the two words suggest. A panorama of events with most sequence in it, where the items are causally or even temporally ordered, has a strange power over the human mind, which these days, so degenerate in this respect, know little of. In ancient times, when the whole body of culture was transmitted orally and in the form of tradition, nothing could live which had not vitality enough to sustain itself in memory, while printing keeps alive masses of more or less worthless matter

and has quite transformed the scope and methods of memory. Alliteration, assonance, rhythm, and finally rhyme, had once a very high mnemonic value now largely lost. We have in a recent book an admirable description of a typical oriental story teller in the Punjab. Dull, moping, dreamy eyed during the day, but at night when the camp fires were lighted, he began to weave the wondrous hypnotic charm of "once upon a time," while his hearers like those of Æneas of old, *omnes intentique ora tenabant.* He warmed himself as the record grew absorbing perhaps till like Plato's rhapsodist Ion or like Schopenhauer's contemplator of a great work of art in the acme of his hedonic narcosis, he was entranced by the fervor of his own eloquence and became oblivious of everything else. Thus we may conceive the function of the ancient minstrels and bards, thus the elements of the Iliad and Odyssey were woven into effective shape before Homer. Ezra, it may be, knew how to conjure with this charm when he read the ancient records all day to the people who hung upon his lips. Thus ancient literature lives its own real life from mouth to ear, and is not banished to the long circuit and far later pathway of transmission from hand to eye.

I do not believe in withholding the Bible from the laity, but I sometimes almost wish for a law against printing some of the grandest traditions of the race. There is no rainbow of promise set in the heavens against the great and rising flood of printer's ink, which threatens an evil even greater than that of bringing the lightest things to the surface; namely, that of submerging and hiding the best. Taine classifies literature according to its natural surviving power, beginning with the most ephemeral like the daily paper, which is old to-morrow, and ending with the great classical works, which interest all men and women of all ages and cultures. I sometimes fear that modern educational publishers are in danger of meriting a condemnation akin to scribes, talmudists, the epigoni, who multiply trivialities, notes, comments, and puerilities of old works and devices, and launch cheap novelties that distract us from the best. The average day or Sunday School teacher who writes new songs, poems, stories, and prints them as attractively as old illuminators magnified the letter at the expense of the spirit are in my judgment doing a sorry service for the very cause of childhood and education they think to serve. Let me tell the stories and I care not who writes the text books.

Children's stories are very simple, but objective. Graphic, serial, with the incidents perhaps connected as Professor Palmer has shown with a long string of simple copulas, so that the child story as he shows is in this sense essentially Homeric. At the very first many obvious and commonplace things will

do. It is well to match the object or daily experience and the words, but when the soul learns what speech can do and takes flight in language, then the imagination takes up the harp and sheds a little of the light that never was and makes the child a possible citizen of all times and a spectator of all events. A good raconteur does not need to get down on all fours to the child, but can bring the child farther up toward his level by his art than by any other. Moreover we talk much about mental unities, correlation and co-ordination of studies to knit the various factors of the mind together, so that we can command our resources and bring them all to any point; but I urge that nothing organizes more complete unity out of so many diverse elements than a good story. The child's unities are dramatic, and the good story teller does all that Plato ascribed to the good musician. He knits the soul into cohesions and cadences it to virtue by the endless repetitions, refrains and intonations that children love and thrive by.

Hence I plead for a new profession—that of the story teller in the Sunday School, who has practiced on the standard tales, told them to various grades and had them told back again, until they are as well developed in his or her mind as the role of an actor in a play with a long run, who never loses rapport for an instant with his audience and can pre-estimate the value of every point or even gag in it. Can we not have in the Sunday School these Bible bards, though each have a very small kit of stories, which they can tell from long practice better than anyone else? Rein makes, I think, thirty-six Old Testament stories about which he would have the third year of secular school life focus. Others make many more. The best test I know of in the teacher of young children is a power thus to catch and hold the attention of her restless group, well compared to scores of corks in a washtub to be kept under water by a teacher who has but ten fingers. A good narrator can do almost anything with children. He can repeat the magic of the Pied Piper of Hamlin, who charmed them all from their homes by the incantation of his magic flute. Such a teacher has recovered for a world to which it was lost the true pipe of Pan, which reveals the secrets of the world, and the lute of Apollo which constrains all to pause and listen.

Of course I would not eliminate some memory work on well chosen passages, but these should be not indiscriminate and almost random, after the fashion of the modern "golden texts," but for young children should chiefly appeal to practical morality like proverbs or to the sentiment of poetic sublimity; for older children texts expressing a greater variety and depth of sentiment should be added. There should, of course, be something in the way of preparation but fully as much in

the way of review. For children, archeology, philology, contemporary history, and results of modern research and scholarship generally should have a very subordinate place. Notes, lesson books and helps of all but the simplest kind are a delusion and a snare, for they distract interest, break up unity and morselize everything. A simple map or two and a very few pictures are sufficient? While the cheap prints now possible of the great pictures of Christ, Mary, and other personages in the Bible may be shown together with illustrations of the temple, ark, costumes, etc., we must not forget that the modern picture cult may easily become excessive and interfere with the development of the imagination. A few rude cuts seem to start this faculty to do better, but too many clip the wings of fancy and sterilize the wonderful creative power of childish revery. In all this we have the difficulty of determining just in what sense and how far the child repeats the history of the race, what stage of psycho-genesis corresponds to that of the old story teller, but let us not forget how much religion owes to the imagination, which is the organ of everything not seen, which have given all the form they possess to the events of ancient history and to the transcendental life as well. Even for the apostles and the great missionaries, preaching consisted in simply telling the old story which has not lost any of the ancient power inherent in it, because we have lost the psychic orchestration to set it in scene befitting our stage of civilization and the degree of the hearer's development.

In the piles of Sunday School literature I have looked over in recent years, I find the most anti-pedagogic methods known in the history of education. One requires children of seven and eight to memorize the "six s's"—sin, saviour, salvation, sacrament, sanctification and spiritualization, which with all the teacher's gloss can mean little more than abracadabra, and is a kind of mind breaking process, the cruelty of which is seen just in proportion to our knowledge of the soul. The kindergarten processes illustrate the worst side of the American aberrations of Froebel. Sheep's wool is shown, handled, sheep are drawn, pictures of flocks of them are shown and symbolic meanings hinted at, although for the child happily a sheep is a sheep for all that. A yoke is drawn or made of sticks, a door, a heart, a rock, an anchor, a crown, a cross, wheat, a harp, a palm, a trumpet, lamp, staff, shield, dove, an open book, the word prayer is written up, down right and left, a pyramid with twelve steps each of which is a symbolic quality. One intermediate class is required to memorize nine abstract moral qualities in a certain order, a list of dates, initial letters signifying either adjectives or the first words of texts, various crude blackboard drawings, with ointment, fish, pearls, lilies, stars,

vines, boats, graves, pools, harvest scenes, sand work, kindergarten, sewing cards, and so on *de omnibus rebus et quibusdam alius*. All these things are offered to the child almost at random as if in hopes that the good Lord, who in the beginning brought order out of chaos, will here repeat the great cosmic ordering in each mind. Children of ten are asked to name six traits in the character of the Saviour, to tell the five things essential for the Lord's Supper, to repeat six adjectives designating attributes of Jesus, to watch against eight things, sermonettes are preached on symbolic meanings of the phrases "he ran before," "he saw him," "passed through," "knew him not," "abode with him," "they murmured." Parallel passages are sought for "knowing the time," "rolled away the stone," "took bread," "watched one hour." They are taught how God is in the mind, heart, life and memory, how God is living, holy, present, mighty, how he must be served holily, seriously, reverently, prayerfully, etc., and these are systems actually in use, and nothing in my judgment could be better calculated to disintegrate the mind, to make it like a well used piece of blotting paper, to confuse the conscience until it is like a magnetic needle the orientation of which is lost and anything can seem casuistically right, to sterilize the heart, and to give the natural interest which the child feels in religious matters immunity against its infection by vaccinating with doses of attentuated culture.

The kindergarten in this country is in a transition state. The conservative and ultra orthodox disciples of Froebel here have materialized his principles until, as I have elsewhere shown, they have reversed many if not most of their master's basal conceptions. The recent alliance between this element and the Sunday School has produced some unique products. The disciples are represented by twelve tiny sticks on end; the house of many mansions is made first for, then by the children, by piling six kindergarten blocks; a paper boat is sailed on a sea of green tissue crumpled for waves; vines, thorns, thistles are cut from the field and laid on the table; wheat heads are stuck in the sand on which a tumbling block house is built beside another on a stone; the widow's mites are two tiny stones laid on a sheet of paper. This trivialized and peurile busy work no doubt keeps the young children quiet by giving them something to do, but like all the great body of Sunday School artifacts and products of premature or over classification, sermonesque methods of keeping tab on great subjects by enumerating adjectives, verbs or abstract nouns, it illustrates a story of Lowell's of a poultry raiser who by dint of much crude chemical experimentation and reasoning worked out and published a conclusion that he had discovered that

celery prepared in a prescribed way had the most marvellous effect in fattening ducks for the market. It was cheap, easy to digest, produced meat of the rarest flavor, etc. The only possible objection to it was that ducks would not touch it, they were so foolish. I once saw in the Paris Zoo a vast row of ducks so caged that they could not stand or move, and into the mouths of which this or some other food was hourly injected with a huge syringe, until they could hold no more. The fatty degeneration that resulted was thought a triumph of the poultry man's art for the epicure. This is not the way to prepare children for God. Children suffer in soul no less and in ways as closely related as is the mind to the body by forced feeding, but although they may develop memory pouches for matter ever so alien to their needs, the healthy mind will not assimilate it. A cogent and new argument for the vitality of Christianity looms up in its power to survive methods so bad. The true shepherd of youthful souls no longer believes children depraved and does not interpret Wordsworth's pre-existence conceptions as meaning that the child is an embryo theologian or moralist, but is sufficiently anchored in common sense to steer clear of extreme fads and vagaries, while keeping an open mind for all that is good in the new.

V. I plead for very select tales and other matters with a moral bearing from non Bible sources. Rein would center the first year's work in the secular schools around twelve of Grimm's tales; the second about Crusoe; the third about Bible stories. Ahrens, the German writer, pleads for the admission of well chosen tales from the classical antiquity as a kind of limbo school Bible between the Old and the New Testament for Sunday School work. Bigg urges that an "ethnic Bible" be composed from a slowly elaborated canon of the best tales from ancient myth and classical and modern literature and history. The French government authorized a few years ago an admirable manual designed to teach personal and civic virtue by illustrious examples. Mr. Frothingham's child book of religion supplies a few admirable tales. Choice fables from Æsop down to La Fontaine and Schleiermacher, selections from the Round Table cycle, from Homer, Virgil, Herodotus, a few of Plato's myth's, Dante now briefly told with admirable charts in several manuals, some of the Norse and Germanic tales of Edda and Niebelungen, such as Balder, which I have tried myself with good results, selections perhaps from Andersen. Some or all of these might be used. For some hundreds of years the Bolandists have been writing the lives of the saints now many thousand in number whom the church has canonized for eminent virtue. Baring Gould has selected and digested some of these in his six volumes, and Mrs. Chenoweth and

others have retold them effectively for Protestant children. Comte renamed every day of the year in his positivist calendar after some great thinker in science and philosophy in imitation of the saint days. Many of these stories have a tinsel air of ultra saccharine goodness about them that hardly fits the modern or at least the Protestant child with his early critical spirit, but reconstructed, naturalized and selected hagiology will yield a precious deposit of golden deeds and heroic self sacrifice here stored up as in a great arsenal.

The school itself in many places is now assuming the work of Bible teaching. The London school board has a full syllabus of it occupying half or three-fourths of an hour daily with semi-annual examinations. It is, of course, undenominational. Prussia requires at least five hours a week of religious instruction by trained teachers for eight years by the method of narration chiefly, with subsequent discussion and some memory work. The Schulz-Klix *Biblische Lesebuch* reached its fifty-third edition in 1896. In the schools of France, where no religious instruction is permitted, every Thursday entire is a holiday, so that parents can have their children taught the religion they prefer outside of the school, but the instructors although selected by their respective churches must, as in Germany, pass a State examination as a test of competency. To these we might add several well arranged little handbooks like that of the women of the Chicago Educational Union or of Professor Moulton, containing select readings from the Bible for the school. All this work, of course, is undenominational, and the Bible is taught as literature and history.

This new reciprocity of subject matter between Sunday and the day school cannot fail to help both. The matter is a great addition to the latter, and the former is incited to better methods. Moreover a great basal principle is involved. The Bible has come to be held superior to all other literature in Christendom because of its merits. The world is more reluctant to give its highest place to men or books because of their pedigree or origin. Scripture, we must not forget, became Bible by inherent merit and worth, and by this title alone it can remain so. Only those who know something of the power of the best pagan classics and of the ethnic Bibles, who have had some sympathetic presentation even of the Gospel of Buddha, the Bibles of Confucianism and Mohammedism, as well as of the great literary monuments, can judge comparatively of the merits of our Bible. I have not a shadow of doubt or fear that it will survive this inevitable and impending test, and that all comparisons may be safely challenged. But further yet, only thus can it rest upon a solid and secure foundation of reverence in the individual soul. Abundant returns indicate

that where children's minds have been fairly exposed to the contagions of all these sources, their suffrages confirm the choice of Christendom. There are, however, valuable lessons, religious as well as intellectual and moral, taught from these *ab-extra* sources, which are not contained in Scripture, and for which by the narrative method there is time even in the Sunday School.

VI. *Nature teaching*. This is now urged with great force upon the secular school, and there are many new and most hopeful beginnings, but I plead for at least a small place, wherever the conditions are favorable, for inculcating nature as a means of developing the religious sentiments. These rest on awe and reverence and a *sensus numenis*, which makes the undevout astronomer, and we might add now, their irreverent chemist and biologist mad. I would have no technical teaching of either methods or names in the Sunday School, but a mythic or rather poetic standpoint developed which will encourage the child to that love of nature out of which have rolled not only the burdens of Bibles, but the best impulses that have created art, science and religion. Beda looked through his rude telescope to turn aside and write a *gloria in excelsis*. Renan says Judaism owes almost its existence to the mountain phenomena and experiences at Sinai. The poet, who plucked the flower from the crannied wall, perhaps felt the same pagan worship which in his remote ancestors was turned to Ygdrasil and earlier yet to the Dodona oak. The sky and sea have had great agency in shaping man's religious instincts. It is to avoid the sad havoc which befalls every mind that thinks there can be an opposition between science and religion, both of which are expressions of the same deity. Just as I plead elsewhere for a good course in science in every theological school, so here I urge that even the rudiments of science have a direct effect. On their foundations, in part, true religion must forever rest, and the Sunday School cannot afford to entirely neglect them.

VII. I plead for more purely intellectual instruction first for the Old Testament in its season, then during the earlier years of adolescence for the New. American teachers are prone to feel that the great disparity between the Bible and other literature indicates a radical difference in the method of teaching. This is the reiterated plea by which the system now in vogue resist proposed improvements. There is a feeling that in the soul of the child once brought in contact with the basal truths of religion some mysterious if not magical process occurs of a totally different kind from the glow and tingle evoked by any secular literature. Almost any text, incident, picture or name, it is felt may be reinforced supernaturally by the agency of the Holy Spirit and be made a means of salvation. Hence

the Sunday School teacher feels that this heavenly muse is behind him seconding his efforts and supplementing all his intellectual defects of knowledge and even preparation, provided only he puts a heart of fervid unction into his work, so that prayer is perhaps a more important preparation for it than careful study. He no longer expects to see miracles in the natural world, but is always alert awaiting sudden transformations of mind, heart and will in his pupils at any moment. Many teachers are thinking of either conversions or direct moral effects far more than of solid examination knowledge of Scripture.

There is a radical error here involved. The psychologist knows that laws of the soul are now no more suspended than those of nature; that to secure any result there must be a careful study of the ways of adapting means to the end, and the more judicious and wise the former the better will be the latter. Nothing would seem more obvious than the law that to best produce best, Scripture must first be well known. The deplorable fact now generally admitted is that children go through our entire courses and emerge with an almost incredulous ignorance of the Bible. On all sides we hear this recognized and deplored, and I forbear to multiply incidents at hand. In this respect we have very much to learn from other religions. The best Jewish Sunday Schools, I have seen, teach not only Old Testament history, but Jewish history down to the present time and also the Hebrew language. Promotions are made by examination only. A council of the best available men sits in another room in the temple during the entire session, discussing ways, means, teachers, to which individual pupils are sent for reproof, reward, suggestions about health, to the physician, etc. I once followed one of these courses with considerable detail and with great edification. The best Catholic schools I know incite the children by competition, and prizes, and award diplomas for the completion of the course, which is marked as in so many other religious bodies by confirmation. In Germany the accredited teacher of the Jewish, Catholic and Protestant children pursues methods essentially like those approved by the secular school for teaching literature and history. Those who object to these systems because they do not turn out church members imply that a scholarly system is more unwise than an unscholarly one. Is it not rather plain that we want all this and something more and not something less? I urge that a good teacher, even though not a church member may fill a very important place in the Sunday School. Is any one so ignorant as to suppose that these methods of teaching are the cause of the small church attendance in Berlin? If so, let us reverse our efforts, and if not close

the Sunday Schools at least stem this rising demand for better pedagogic devices and go back to the catechetical method of our forefathers and the time, when a far larger proportion of Sunday School children were converted than now. It is possible to stir the sentiments superficially, more intensely, almost inversely to the amount of knowledge. Rude people and ages are impressionable and susceptible to a degree which vanishes directly as culture increases. The objection, I combat therefore, really means, when psychologists interpret it, a plea for a return to a primitive condition which very few indeed here now consciously advocate.

VIII. The miraculous should have a prominent place for it has a great function. The pedagogical aspect of the supernatural depends upon its psychology, and both represent unique standpoints so far quite unknown to both the scientist and the theologian. It is neither foolishness to be eliminated and no whit less is it dogma or even necessarily fact, but something higher and more vital. Man lives in two worlds—one the mechanical world of matter, force and law, of the things of sense and physical science; and another world of things imagined rather than objectively known, believed rather than proved, the world of poetry, of faith and hope. The one is the world of matter whether crass or subtle as ether; the other is the super or extra natural world, The criterion of one is objective existence; of the other subjective need. In the one the head, in the other the heart predominates. The organ of one is logic; that of the other feeling and sentiment. From another aspect we may call one immanent, and the other the transcendent world. If we take the larger view of nature, Schleiermacher is right in urging that there is nothing so natural as the supernatural. Faith, perhaps one of the mightiest of all words, the substance of things hoped for, the evidence of things not seen, cannot be sharply distinguished from the imagination which is the most creative function of the soul.

I here carefully avoid a favorite occupation of many modern psychologists, who love to compare and analogize these two as both projections of the ego, using the processes involved in the cognition of matter to crassify and lend reality to things spiritual, using the latter to lend a higher degree of ideality to matter and force. Labor in this field is a life vocation now for many, but for reasons I have elsewhere shown has subordinate interest for me.[1] The history of thought shows that these two universes have always tended to be inversely as each other. A positivistic mind and age has little room for spiritual verities. In it the transcendent world fades and perhaps quite vanishes.

[1] College Philosophy, The Forum, June, 1900.

In periods of the opposite bias men forget their environment and are absorbed in ecstatic contemplation of far away realities. As heaven and hell grow real, finite existence loses interest only to regain it with great emphasis when the objects of faith fade away. This is the soul's double housekeeping; here is the world of sight, yonder in the Jähnsites of faith. The ascetic neo-platonist seer sacrifices all that makes the present natural life dear for these other world interests.

Perhaps animism marks the beginning of the great transcendent cult, for it ascribes a second interior or separable self to objects. Belief in spirits, ghosts, ancestors, Mahatmas, angels, Zeus, Brahm, all conceptions of pre-existence or reincarnation, all beliefs in post mortem existence, where souls are herded, gods and demigods of every degree—all these are expressions not of objective reality but of the needs of the human soul. They live, move and have their being in the transcendentalizing factors of faith and poetic imagination, and here alone they will be real forever. The soul is their bearer, and in a degree far more pregnant than Schopenhauer's famous text, "the world is my concept," the modern psychologist knows and says "the spiritual world is my feeling instincts uttered and expressed." Not by conscious purpose or design does man make his own gods, they are rather the objectivization of his desires, innate longings, unconscious deposits of fancy. Nay, rather they are not even these so much as the slow phyletic evolutions of the race soul. They fit his nature and needs because they sprang from them. They stir the deepest regions of the soul because they are its oldest formations. They seem more real than matter, and are nearer and truer because they are made of soul stuff and not of sense stuff. The original theological faculties of the soul were mythopeic and Jacobi was right in a sense which modern psycho genesis makes vastly larger than his "the heart makes the theologian." Pectoral theology is the true theology. Schleiermacher, the greatest genius of modern times in this field, was charged to the saturation point with this idea in his Reden, and the best part of his masterpiece on faith defines all religious verities as the formulations of feeling. True religion in even a higher degree than poetry or art is creative.

When that great day shall dawn, wherein the artist who creates by efferent willed activities, takes his rightful place above the professor who merely knows, religion will be revived in the best hearts and lives in a way and degree, which it does not now enter into the heart of man to conceive. Then belief in the divine will not depend upon demonstrations, either of the old style familiar in natural theology or the new type which finds evidences of God in the nature of knowledge, but we shall

realize the pregnant saying, that whereas men have vainly thought, from Anselm down, to confer honor upon deity by carefully working out new proofs of his existence, forgetting that all that can be proved can also be disproved, it is wiser to leave the divine existence to that deeper, more intuitive region of the soul where belief closes in with its own with an instant affinity and certainty that leaves all intellectual proof far behind. Let us then restore and welcome the degraded word superstition as of being of things above and not below the realm of mind. Nothing lies so close and so warm about the heart, and although nothing so needs education it is the faculty by which man is most above the animals.

Again the feeling instincts with their organs, faith and imagination, are larger and more generic than the intellect in a very different sense from that urged by Kidd. The faculties of this stratum of our nature are complete, while those which make up the intellect are fragmentary. They represent the race, while the intellect expresses the individual. But little of the former can come to consciousness in a single life, but by the belief-function man is rescued from all his limitations of time and space. He lives everywhere and at all times. These are the totalizing powers which supplement the vaunted experience of epistemologists. It is by and through them that the soul becomes prophetic, penetrating the future, anticipating in far off and ruder times the glories of Christ and of the golden all-hail hereafter. These proleptic powers in us are the whole human species divinely stirring in the individual, tinging his dingy life with the halo of uncreated light, re-enforcing the personal resolve of to-day with some of the momentum of the whole evolutionary process. Thus when we perceive and reason it is our own isolated individual self, when we launch upon the great sea of feeling we represent humanity itself.

Now the higher truths of religion are revelations to the single self from cosmic man in us. They seem objective because they are not born in our own lives; they are not the object seen but the power of vision itself. The absorption in a great work of art; the fervor that sometimes makes men fanatics and zealots; the lofty emprise of soul which believes because it is absurd; the insistence upon the pre-eminence of the great plastic creations of literature as classical or as even infallibly revealed; is because they speak the language of this larger man within us and not that of empirical individual experience. For the former creations we love to throw the whole stress of conviction into such words as revealed, inspired, divine, and just in proportion to the completeness with which we realize their grand formulæ. The boundaries of personal existence expand

until they become co-terminus with those of the *le grand être*, leviathan or by whatever term we call the genus man.

This hard saying once fully realized we are able to approach the questions first how to grade values from the lowest superstition up to the highest, and second what is the true pedagogy of the supernatural? The root of all superstition is a sense of something deeper and more real in things than sense phenomena teach. It is an outcrop of the *sensus numenis;* an age and a race in which it is excessive has great but utterly undeveloped capacities for faith. The very fecundity of fancy seen in animism, the gendering of all nouns, in the personification of natural objects, the persistent mythic construction of the world, is the promise and potency of the highest literature, art, and religion. If these elements are developed coherently and shoot together into connected epics or theoganies; if the gods are organized into ranks and their lives or adventures elaborated, or any cult of spiritual beings is articulated, then the race is climbing the slow, hard way up to a culture period. If it remains incoherent and disconnected or lapses to abject fears of incorporeal agencies, the ethnic stock in which this occurs aborts and becomes decadent, or at least reverts to a fallow state to start again later. The highest races work over this culture stuff into forms of sublimity, beauty and order; Olympus and all the demigods of Homer and the dramatists ensue. Highest of all must forever be placed those races that not only organized the transcendent world but brought its whole efficiency to bear for moral advancement. Not the Kalo-kagathiea but the Semitic powers that make for righteousness become supreme, and faith merges with the underived and sublime ought of Kant's categorical imperative. This is the anabasis, the way up of the feeling instincts, which the catabasis or the way down reverses. We can now see the profound meaning of the etymology, the philologically criticised but sometimes psychologically probable origin of the word religion as binding back. As each soul unfolds it thrills anew as it comes in contact with the ancient verities of the heart like "vague snatches of Uranian antiphone" from which perhaps there is a sense of previous alienation but now of complete at-one-ment, for it has found its own.

I cannot agree with some of my friends of the ultra Unitarian and free religious camp, that the supernatural has no place in the religious education of the young, but hold on the contrary that it has a place almost central and supreme. I insist that we misconceive and misteach it. Here, as elsewhere, education must begin with rudiments and repeat the history of the race. Every child is through and through a fetich worshipper at a certain stage. Examine the contents of a

boy's pocket, find the meaning of the smooth and pretty stones and trinkets that he takes wherever he goes, puts in cotton or near the fire of a cold night, lets down into wells and ponds to enlarge their experience, feels a sympathetic pang for if they are broken. Ponder the meagre but precious literature now evolving of even adults who are inseparable from some mascot or shun some hoodoo, and it will be apparent that these are the same processes, psychic and physical, which bind the Bushman to his charmed amulet. The faith instincts of the soul are accommodated to such things in their nascent period, and they educate these faculties at that stage better than any other so that he who knows nothing of the fetich stage is liable to be less able to grasp the transcendent truths of faith later. Again the child's sentiment towards flowers, stars, favorite trees, the sun and moon, repeats though evanescently the history of the race in the religious evolution of which temples and elaborate ritual have grown up about these centers. All were at one time the highest expressions of the religious sentiments in the world, so in the child's feeling toward animals, we see abundant rudiments of totemism. His hero worship is the same.

Here again I would borrow from pagan and Catholic sources many discarded and alas now disconnected elements for my religious curriculum. Care should, of course, be constantly taken lest the mind dwell too long in the lower stages, but also to bring out the high educational value of the experience of transcending a lower for a higher form. Perhaps individual prescriptions of ghost stories, angels, fairies, apotheosized heroes will have their place when we have evolved a complete scheme that fits the soul. All the elements of the supernal which rest upon the intellect are cold, dried herbarium specimens, while these things live only when and where they are most deeply and profoundly felt.

If science is now a trifle inhospitable to these educational uses and values of the transcendent; if we have low conceptions of myth instead of conceiving it as the high art formulation of the unknown or the uncertain as Plato did, it is because the psychology of the feelings is still undeveloped. They and all these creations witness to the fact that man is not yet complete; that the best things and the greatest things can never happen to the individual, but that his soul is not unresponsive but rather is a part of all that has been which reverberates in him. Have there been new things brought consciously into the modern world? if so we must reflect that all that is thus entelechized in history was once only this germ of faith which can make and remove mountains. Its "not yet" is a rudimentary organ in the soul. This, whether a bud of

the future or a relic of the past in the soul, whether a germ or a vestige, will have a great place in the evolutionary psychology of the future. It has inspired every prophetic leader who has walked by faith and not by sight, and to the proper guidance and unfoldment of this great group of most misconceived, now forced, now neglected, faculties, the religious teacher must bend his consummate art and study.

IX. The complete and ideal Sunday School should make provision for maturer and cultivated young men and women according to principles not yet recognized. The Pauline writings are to some extent suited to this, but certainly not to earlier periods. This is true also but to less extent for the prophecies, which however pedagogically precede. Here too there should be some study of patristics, and the burden of church history belongs here. It would be ideal also to have a little comparative study here of the great ethnic religions with a taste of the philosophy of religion, and almost any condensed germinal matter in ethics and psychology would not be out of place. A dominant aim should be to expose to the mind the results of the highest culture in all these faiths, but in a way to warm and not to chill the heart; to break down the inveterate feeling that there can be opposition between science or philosophy and religion. I have known a successful study of the higher evolution represented by Drummond's "Ascent of Man," and of what is now often called the higher pantheism. In this new and higher story for which I plead there should be neither field nor faith for any conventional orthodoxies of creed. The type of mind once associated with the very name deacon, so far as this implied a per fervid defender of things as they are and involves an atmosphere of repression for any sincere doubt or outré opinion, should be carefully excluded. The atmosphere here should invite growth and expansion in all directions, and the period of circumnutation before the young mind selects and clasps its support should be prolonged. This should be essentially the stage of inquiry, where ingenuous youth brings its inmost burning questions and ideals. I plead for a distinct esoteric character here for thought directed especially to the future, recognizing that the ideals of the young are the best material for prophecy. Criticism, higher and lower, and all the general standpoints and moral ideals which are so formative but so often repressed and neglected, belong here. This is the place for all the problems which Desjardins and his followers have raised in France and Germany.

In the past religion has been evoked to rescue its own heart from legalists, scribes and pharisees, to escape the thralldom of sophists and scholastics. Once Europe resounded with the call to save the holy sepulchre from pagans and again to res-

cue the Bible and conscience from the church to individual control. Now a new rally, comparable with any of these, is needed to rescue childhood and youth from perverse methods of teaching the highest of all subjects. While I am as far as possible from the egotism of comparing the principles above enunciated to the epoch making thesis, which Luther nailed to the church door, I insist that childhood is now in no less whit need of a reformation in its religious regimen than was the adult mind then. Yet the magnitude of the work grows to a significance not less than then just in proportion as we come to understand the true nature of childhood. Nothing is really true unless it rest on deep foundations in human nature and needs, and all that does not square with that nature is false. Childhood and youth in their best impulses of development are not perverse but point more infallibly than anything else to the constant pole of human destiny. *Das ewige Kindliche* is now taking its place beside, if not in some respects above, *Das ewige Weibliche* as man's pillar of cloud by day and fire by night to lead him on. The modern student of psycho-genesis sees almost a new continent of meaning in setting the child in the midst, becoming as a child to enter the kingdom of heaven which is "of such." He holds a new brief for this hitherto submerged third of the human race. The misconceptions and distortions of children body and soul have been the reproach of not only rude but cultured ages. Here we must begin with a frank confession of past ignorance and sin, and bring forth fruits meet therefor. We are still exposed to the full force of the penalty which threaten those who offend these little ones. Let us pray that the good God may wink at times of past ignorance, but not forget that now that recent studies of the human soul are re-revealing the Bible as the world's great text-book in psychology, we have no cloak for our sin. It is not a question of petty tinkering devices, but of a deep and radical change of plan, goal and method now well developed and taught in institutions accessible to those earnest enough to undertake serious study. Plain though many principles are, others have yet to be determined, and there is also, let me repeat, a vast work of details before the completion of what is already begun.

In his "Vedanta" Max Müller praises this system of Indic philosophy as standing distinctly above the Vedas or Hindu Bible as something into which the élite speculative minds penetrate, as a kind of meta-theological region wherein much might seem to those who glimpse it from beneath contradictory to the Vedic teaching, but he praises the harmony thus established between religion and philosophy as merely different stages of development of one and the same content, the inconsistencies

between which are those inherent in the nature of growth itself. So I plead for a realm for these higher questions as the best safeguard against arrest and retrogression. It is a singular infirmity of religions that much as they stimulate growth lower, they are prone to arrest it at a certain higher stage; so that the last moult of the soul as it seeks to cast off the cyst of dogma is prevented. Of all the many forms of the pervasive and insistent sense of finality of a finishing and finished education, this is the most dwarfing. The upper grades of our Sunday School work too often confirm juvenile conceptions and sentiments, and prevent the rise of mature manhood and womanhood in religion. It is for want of such instruction and incentive that we so often hear falsetto notes in prayer meetings, like a phrase of childish falsetto mingled with adult tones. This was the lack which the neo-Christian movement sought to meet, perhaps characteristically by dispensing with all creeds. Neither the pulpit nor the college Y. M. C. A. quite meet the needs of the best academic minds, and Protestant Christendom to-day in my judgment need nothing more than a kind of mission especially constituted for and addressed to them. During an experience of a score of years as a professor of philosophical subjects, where the deeper matters of belief are constantly touched, I have been profoundly impressed with the need of modern *ductores dubitantium* or soul midwives of a higher order than yet exists. Many seem to need not only a second but a series of regenerations like another sun risen on mid noon. It sometimes almost seems from this standpoint as if Christianity itself, at least as now best formulated, does not quite suffice far as it overtops all other religions, but as though we must look forward to a kind of third dispensation of a new eternal gospel such as has hovered before the minds of not a few lofty souls since Christendom began. We must not set an arbitrary goal at any rate to the possibilities of human development. We must not forget that if the race is slowly advancing and each generation adding a little, this advancement can take place not in the stages of complete maturity still less after it, but only by prolonging the later stages of adolescent evolution. Here only the future man that is to be slowly burgeons.

It is in this connection that our theological schools are most of all unsatisfactory. They close questions rather than open them to the methods of progress always dialectic. It is notorious that institutions established to turn out those who are to save souls and teach so much that is good precisely fail to teach psychology or the doctrine of the soul, and that too in an age when it is a center of interest and study as never before, and in an age which the future historian of culture will

designate as the psychological age of the world. No other field is so competent to regenerate these institutions, to create new centers of interest that will mobilize all old knowledge and repolarize the soul in conformity to the mind and will of Jesus, whose psychology is one of the great impending themes. Religion represents the most vital part of the soul, but by an iron law and because moments, men and ages of the greatest vitality are rarest, nothing so tends to lapse to formalism, routine and dogma. This stage of life is the highest and best as science now conceives it. Complete maturity already means decline from the highest human level. Hence to guide the souls of youth is the very highest test of all preaching and teaching. Youth want inspiration rather than formulæ; vistas and hints rather than reasons. They are lifted by suggestion and imitation, and always gravitate from theology to philosophy and from philosophical to psychological problems and aspect of things.

In England education has been mainly voluntary, and government and law makers have had little to do with it. The pious founders and philanthropists, who have given the time, work, money and interest by which most has been done, are a unique feature of this land without a parallel in others. Thus Raikes founded the Sunday School in 1781 mainly to teach secular branches, and admitted all who would wash. A few paid trifling fees, and here on Sunday all the children of the poor, save those who could find entrance to the endowed charity schools, were taught the three r's and little else. They were essentially secular schools held on Sunday. Since the government took up the serious work of public education, however, about fifty years ago, Sunday School teaching has become mainly religious, so that there is a sense which Fitch[1] well recognizes in which the English Sunday School has now become more or less superfluous, especially since the law of 1870 and its successors, which provides day schools for all who need elementary instructions, and requires even in the municipal schools Bible reading and religious instruction.

The English Sunday School, therefore, has a new problem, and to solve it we must go back to the ideal of Sunday itself. It should certainly release from the week's routine and be sacred to family life in the home, for which the best Sunday School ought to be a very poor substitute. If it encourages parents to evade their own responsibility, as Fitch well urges, it does harm and just in proportion as parents do their duty, "we may be well content in the coming century to see the

[1] Educational Aims and Methods, by Sir Joshua Fitch. Lecture 13, Macmillan, 1900.

needs for Sunday Schools steadily diminish." Its advocates often mistake means and for ends vaunt great numbers and assume the Sunday School is a good thing itself, and thus no doubt sometimes encourage "the negligent and ignorant parents who are simply glad to be rid of an encumbrance on Sunday." We cannot break too soon with the Puritan and the Jewish Sabbath, which gives a sense of unreality to religion and even life. If not as George Herbert calls the Sabbath "the fruit of this the next world's bud," it ought to bring in the influence of the over thought and encourage larger and serious views and favor culture and poise.

The fact that the Sunday School teacher is not paid and is not a professional pedagogue but a friend, a companion devoted to conversation, ought to increase his influence. The Sunday School must not be solely religious nor, save in a very slight degree, theological. A part of the time might well be devoted to reading poems or stories with a moral meaning, and the teacher should be a sympathetic and effective reader. The children might describe books they have read; invent stories to fit pictures; have abundant suggestions from a good Sunday School library as a moral safeguard. More than the day teacher, the Sunday teacher should be *in loco parentis;* should not enter upon his work in an amateurish spirit; should realize that his vocation is an art; interest himself in the best pedagogical literature and lives; never preach, but evoke interest and thought; shun all catechetical methods, most of all those that require simply yes or no for an answer, and next those that insist upon a form of words which always tend to become a substitute for thought; and yet should train the memory and fill it with choice poetic and proverbial expressions from the Bible, which exalt the mind, touch the heart, perform moral decisions. I quite agree with Fitch that stereotyped questions and stereotyped answers leave no room for the play of intelligence or suggestion; they stand between and keep apart pupil and teacher, giving the crudest instructors an excuse for not making questions of their own; are faulty because they require the children to learn the answer without learning the question; and illustrate the one great pedagogic disease or iron law by which methods always tend to lapse to verbalism and routine. Moreover they are too abstract, and although the Church of England specifically enjoins open instruction and examination in the catechism on Sunday afternoons, the practice has lapsed, because modern tendencies have everywhere left this defunct device far behind. Although catechisms may have their place, they are not for children. The very fact, too, that results are not tested by examinations, but done obscurely, makes personal influence more important.

Fitch urges teachers very strongly to inculcate only that which they believe themselves with all their hearts and to shun all concerning which they have private misgivings. He has no patience with the principles which assume that children should be asked to believe more than adults do, or "that it is good for them first to accept the traditional orthodoxy even though in after-life, when the critical faculty is fully awakened, their views will be corrected." Absolute candor, sincerity, teaching out of a full heart is necessary to prevent a sense of unreality and insincerity in the young. He doubts whether the convictions shared by the great body of religious adults are those taught to children as in the case of secular learning. With this view Phillips Brooks agreed and thought it calamitous to condemn each generation to fight over again the battle of that which preceded with the disadvantage of making this fight less strenuous, because belief was less intense to start with. "Never tell a child that he must believe what you do not believe." Make the Sunday School, then, a device for bringing personal influence to bear; tell the things you have found most fruitful in your life; and maintain a wide margin of individual freedom from all rules and lessons.

This latter principle, although sound so far as it insists upon the chief gravamen being laid upon what the instructor most profoundly believe, needs one important modification; namely, very much especially of the narrative or historical part needs to be impressed upon the young as literally historical and objective, which maturer minds have come to regard as essentially literary. It is absurd to assume that one cannot and should not teach the tales of Homer or even Santa Claus, and do it with unction and success, while the child thinks it all to be simply history, while to the adult it has a larger, higher meaning.

Laurie[1] says that "the qualification and preparation of a Sunday School teacher can differ only in certain details from the preparation and qualification of teachers generally," viz. they must know well their subject matter and an earnest desire to teach it and be interested in the minds of their pupils first, subjects second, and themselves not at all. There must be method for all who would pilot to the islands of the blessed, or both teacher and taught will be lost on a pathless ocean. The subtleties and delicacies of spiritual life make this the hardest kind of teaching. All clergymen should study principles and methods of education as part of their pastoral theology. "Soul is kindled only by soul." But nowhere are there such difficul-

[1] Method and the Sunday School Teacher, in his Teachers' Guild Addresses. London, 1872. p. 69.

ties. First, the Sunday School is voluntary; perhaps it should not be called a school, but should be as unlike it as possible, and everything should be pleasant and attractive. Laurie would have no preparation of lessons, no tasks, no pressure, no competition, prizes or gifts. It is a substitute for parental teaching, and would not be necessary if parents taught the Lord's words diligently, when they sit, walk, arise and lie down. Perhaps it should be a children's service with moral instruction. The teacher should instill; there should be brief talks on the life of Christ; the teacher and pupil should read the Bible together much and talk on fine passages. Dogma is not only useless but hurtful for the young, and theology easily gets in the way of religion. The child should recognize a causal spirit back of all things; should aspire for unity and sonship; and should be taught reverence and love, because these two underlie everything. "Do not ask children of even fourteen years of age to learn a catechism by heart; go over it, if you think it necessary, or the best part of it, and see if they understand it; get the substance of it from them in their own words. The learning by heart of the very words is a curious superstition and most certainly despiritualizes." The school must attempt only broad, useful truths; follow Christ's way and not that of the theologian; do not attempt to teach that duty is easy; avoid premature training in formulæ which are very different from broad and useful truths of religion. "Preoccupation of the young mind with dogma has failed to make Christendom Christian; let us try another and better way."

A MORNING'S OBSERVATION OF A BABY.

By Fletcher B. Dresslar, Ph. D., University of California.

The following notes of the doings of a healthy active baby boy, were written more than six years ago, and are the results of an attempt to describe four hours of his life.

At the time they were written he was 13 months and 19 days old.

As I have read these notes over from time to time during these intervening years, each reading has impressed me more and more with the feeling that this method of observation is full of interest, and that perhaps, if it were employed oftener, it would bring a better appreciation of the child as an organic unit than can be attained through the use of the analytic methods now prevalent.

For the sake of science, analysis and generalizations must be made; but for the sake of an appreciation more or less indefinite, yet vital and helpfully significant, I believe this naturalistic method will prove itself useful.

While these notes were being made no one but the ordinary members of the household were present, and hence no unusual element was introduced. The fact that writing was going on, was in no way disturbing; for this was of daily occurrence. Furthermore, there was no attempt in any way to experiment upon the child under observation. He was permitted to run about at will, and his actions were interfered with only in natural and necessary ways just as they would have been had he not been the center for this unusual amount of attention.

January 19th, 1895.

He awoke at 8 o'clock, which was half an hour later than his usual time for getting up, and for a few minutes seemed a little drowsy from oversleep. He looked at me when brought into the sitting-room, and stretched his hands to be taken. For a few minutes he was quite still, but while he was being bathed he looked about the room and began to laugh. His bath finished, he took a little milk, but seemed not to be hungry. After five minutes of comparative quiet he resisted his mother, called to me and wanted up. He then reached for his rubber nipple and offered his bottle to his mother. He was satisfied when she smacked her lips, and made a careless pretense at

taking the milk. This action on her part gave him evident pleasure. "How does the sun come down?" she asked. Whereupon he looked out of the window, and, on seeing a neighbor's child, grunted and pointed toward him. He watched the child for a few moments and then began on his own accord to "pat a cake" for him, finishing it with a cooing laugh. As the servant girl left the room, he said "bye-bye;" but again turned toward the window saying "baby" repeatedly; tiring of this he again tries to feed his mother with his bottle; on seeing a piece of soap, he smacked his lips as if he had an idea that it was good to eat; hearing the paper rustle he turned to see, and called out "papa;" sees a lighted oil stove and points to it, smacking his lips; begins to stretch, then imitates his mother who grunts for him; throws up a little of his milk, making a characteristic sour face; turns again to the window and calls "baby;" points toward the next room, saying "ooh" repeatedly; fusses a little when his outside dress was being put on; imitates his mother who attempts to make fun for him by saying "ooh-o;" gets his brush and brushes his hair from back to front, using his right hand; plays with the brush and sings cooingly to it; puts the handle of the brush in his mouth; calls "papa," on my leaning back in the chair; blows at the brush; laughs at his mother sneezing; while lying on his back he imitates the crowing of a cock in the next door-yard, and in doing so he gets the pitch, time and accent; as he is carried into another room he looks longingly at his wagon; sees his image in a mirror, and says "baby;" drops the brush and says "ooh-o," giving the usual accent; takes a decided interest in having his stockings put on; strikes his mother with the brush, using his right hand; drops the brush and then wants to get down; leans over to look for the brush, but is soon at play with his foot; tries to pull off his stocking, grasping it near the toe; begins to sing "Peek-a-boo," singing the first phrase correctly; looks toward the neighbor's and "pats a cake" for the child, which he knows belongs there, all of the time jabbering with delight; blows and spits, moves his lips without making a noise, and apparently gives his attention to this evident experiment; inspects his rubber nipple while fingering it; sitting with his mother near the window; he takes occasion to pound it, and then calls "baby;" discovers that his nails in contact with the wire screen make a noise, scratches, laughing heartily the while; tries to imitate the sound of the pencil as I move it over the paper; looks for birds at his mother's suggestion, and says "bob-bi" ("bob-white." He had been told a story of the quail); gets down on the floor, walks five feet to me, wants my book, compromises by riding my foot; gets off, goes six feet to the window, "moos" in imitation of a cow, as the result of a

suggestion that he look for the cow; climbs up on his mother's lap; fusses when put on the stool, crying with evident anger; is pacified by his bottle, and drinks with delight, turning his bottle high in the air, his left hand further out than the right; sits in his chair quietly taking his milk. (It is now 8.35 o'clock.)

Upon finishing his breakfast, he plays with the bottle; reaches in vain for his basket; hears a cat and looks in the proper direction for it; takes his bottle and "ta-ta's" to it; drops it and says "bye-bye;" pats the tray to his chair, runs the index finger of his left hand along the edge of the tray, and examines intently a little crumb in the corner; his mother comes in and gives him a comb; takes it in his right hand, combs above his ear from back forward; plays with the comb by fingering it; talks to it and then puts it in his mouth; looks at me, then resumes his play, apparently unconscious of all going on around; turns the comb over and over in his hands; strikes his table with it, using his right hand; listens intently to a conversation between his mother and the servant; grunts in response to a suggestion from his mother; rubs his nose with his left fist; turns to watch his mother leave the room, all the time fingering the comb and his own hand; watches his mother dust the chairs, and *seems* to wonder why; hears the cat mew outside, and imitates her, making a tone similar in quality, pitch and time; is given a tin box, and is pleased to finger over it even while looking in another direction; fusses to get out of his chair, but is quieted by a bright ring; fingers it, but does not look at it much; jabbers to his mother who has come near; picks up an ordinary pin, using the thumb and index finger of his left hand; places the forefinger of his right hand on the point of the pin, and tries to tell his mother that it is sharp, or at least that it pricks; hears the cat and imitates it again; upon the cat mewing loudly and with much uneasiness, he seems to be wonderingly afraid; is taken from his chair to the window to see the cat, but as she had gone, he looks for her with a far away expression on his face; asks his mother to blow out the oil stove, making himself understood in this by pointing to the stove and blowing; thoughtfully looks out of the window, then turns to his mother and scratches her; she asks "shall I cry?" and thereupon *he* cries bitterly; looks out of another window, and, seeing smoke coming from a chimney, begins to blow; "how does the smoke come out?" is asked, and in reply to this question he blows again somewhat more vigorously; then imitates a neighbor who smokes, by a different kind of blowing movement, the one he invariably used at this time to announce that the neighbor was in sight; tries to imitate his mother when she says "bottle;" looks at the pictures in a magazine

with much interest; turns the leaves and talks in imitation of reading; looks at the picture of a man with his hat on, and says "bye-bye;" in response to the question "where is mamma?" points to the picture of a woman, and then kisses it; gets down on the floor, walks to the oil stove, and blows toward the flame; mamma says "burn, burn," he then retreats to me, pulls me, pointing to the stove, blowing; walks twenty feet, turns the pages of a book for a moment, then returns to the stove and blows; goes to his mamma and brings her to blow, walking meanwhile twenty-five feet; dances, falls, rolls over in play; turning around, gets up, walks ten feet, turns to the left, walks twenty feet; climbs on my chair, then blows at the stove; gets down, walks twenty feet, turning to the left; blows through his nose in play, walks ten feet, turns to the left, and plays with the piano stool; asks his mother by pulling, grunting and pointing, to play on the piano; upon her beginning to play, he dances; moving his body in rhythmic movements up and down; upon his mother ceasing to play and turning about on the stool, he takes hold of her and faces her toward the piano twice in succession; dances again to the music; walks sixteen feet, turning to the left to blow at the stove; attention attracted by a vigorous piece of music, and after a moment of listening goes on with his play; music changes, and attention reattracted; walks eight feet, and climbs into my lap; after the lapse of a few seconds gets down, goes to the piano, walking seven feet; sits down and listens to the rain falling; crawls under the drapery of the piano, and at a suggestion plays at "peek," laughing heartily at the resulting sport; at a suggestion he hastens to hide, but cannot wait long enough to be found; on his mamma leaving the room, he goes to the piano, turns the stool, and pulls off the cover; walks twenty feet, turns to the left, runs twenty feet; comes to me, grabs my book, and jabbers to me about it; examines the book thoughtfully, then turns and blows at the stove; bites my book, but upon hearing a table squeak he runs toward it; mamma comes in, calls him bad boy for pulling off the stool cover, and tells him to replace it; he puts it on, then immediately throws it off again; takes his mamma to the piano, seats her for playing; walks twenty feet; keeps accurate time to the music by characteristic squatting movements; the music changes time, whereupon, after two or three unrelated movements, he adjusts his motions to the music; upon the music ceasing he runs fifteen feet to my chair, climbs up singing; gets down, walks fifteen feet, pulls some clothes off a chair; mamma says "bad boy," and tells him to pick them up; he starts to run away, but is caught, and through imitation assists in picking up the things; walks ten feet, gets a bright ring, talks to it, and crawls

under his bed; he is taken out, and runs ten feet toward me; imitates my coughing; runs fifteen feet, turns to the left, walks back fifteen feet to me, climbs up, then straightway gets down again; starts to crawl under the bed, but at "no, no," from his mamma, he hesitates and shows by his manner that he begins to know that he should not disobey; walks ten feet, turns to the left, returns six feet and sits down; after a few seconds he gets up, gets a book, and then sits down and begins to turn the leaves, using his left hand for this action; gets up and carries the book to me (six feet), and points to the picture of a cat; finds another cat, and smacks his lips; finds and points to the picture of a rooster, making the same smacking movements again; points to the picture of an old woman; finds an owl, and imitates the hooting of the owl; (He had been told a story about an owl, in which the hooting had been imitated.) Finds the picture of a cow, and immediately moos; finds a bird, and says "bob-bi" (Bob-white), sees a rooster and crows in imitation; watches interestedly while the leaves of the book are being turned; finds another rooster and crows in imitation; sees the picture of a cow and moos repeatedly; takes the book, turns the leaves, finds and studies closely the picture of two little girls; tires of this, and is attracted by the falling rain; sees a horse and smacks his lips; (It is my feeling that this peculiar smacking movement is a sort of trying to talk, and is a more advanced form than "la, la," or the "ta, ta.") It is now 9.30.

Standing up with his fingers in his mouth he says "tuck-a, tuck-a, tick-a, tick-a;" reaches over, gets a paper and pencil, and, as the result of a suggestion, gets down, sits on the floor, takes the pencil in his right hand and scribbles; (It is well to say that the suggestion mentioned was merely that he write; the adaptations were all his own.)

He then lies down on his belly, jabbering, and kicks up his heels; jumps up, points to the rain dropping off the porch roof; goes closer to the window, turns around four times; and sits down to write with a pencil; gets up, but straightway sits down again; scribbles from left to right; gets up, puts the pencil in his mouth, walks ten feet to me and tries to write on my note book; gets down on his knees and pounds the floor; gets up, walks ten feet, turns to the left, and runs twenty feet away from his mother who comes to put a dry bib on him; mamma calls him to look at the rain, but he is too busy pulling at the sofa to give any attention; topples over, gets up, climbs on the lounge, and stands on the back of it, bracing his back against the wall; sees a smoke and blows at it; watches a wagon a half block away, then is attracted by the beating rain; sees the neighbor baby through the window, and laughs with glee;

finds a dead fly, and examines it quite minutely with a look of wonder; waves his hand to his mother, and at her suggestion throws a kiss at her, using his right hand; upon his mother's approaching, he fondles her a moment, then turns away, saying "bye-bye;" sees the baby again through the window, laughs, and jabbers to him, calling loudly for him to hear; gets down, walks five feet to the window, and attempts to climb up so that he can see out; sits down, jumps up and dances with forward upward motions of the body; walks ten feet to his mother and bites her while playing, and laughs heartily; refuses to lie on the couch with her, gets a magazine, plays at blowing through his nose; walks ten feet back to the couch, throws down the magazine, pulls at the couch, is taken up, uses a handkerchief, resists further interference, and kicks vigorously to get down; walks nineteen feet, sits down and plays with a tin can; kicks repeatedly with his left foot, gets up, gets his wagon, and with his left hand pulls it ten feet; takes it in his right hand and pulls it back and forth a number of times, making the blocks in it rattle loudly; pushes it eight feet into another room, lets go, sits down, gets a rubber doll, gets up and brings it to me to make it cry; in so doing walks ten feet; turns, runs twenty feet into the kitchen, resists his mother who wishes him to return; turns to the left, runs twenty feet to me; fondles and jabbers to me, then runs back fifteen feet where his food is being prepared; gets his bottle, and drinks greedily while he walks fifteen feet, neglects the invitation of his mother to sit on her lap while taking his food, and cries angrily when she goes to him and takes him up. (It is now 9.40 o'clock.)

He lies on his back and takes his food somewhat hurriedly; hears the postman's whistle, and looks toward the door, still continuing to take his food; kicks repeatedly with his left foot, grows careless with his bottle as his hunger is satisfied, drops it and does not seek for it.

During and after a change of clothing he takes especial delight in pulling at his stockings, and playing with his right foot; talks in a jabbering way, and in a low tone to his foot, showing well developed power to use his tongue as he repeats many times what sounds like "tickle, tickle, tickle;" pulls his mamma's hair, sees a fly at a distance of four feet, demands to be taken in reach of it, whereupon he attempts to put the index finger of his right hand on it. He then gets down "talking" and kicking vigorously; sits down on the floor, and finally lies flat on his belly: gets up almost immediately, walks eight feet, climbs on my chair, sings, gets down, turns to the left, walks three feet, gets his wagon, sits on the floor and plays with it a half minute; gets up, walks eight feet, sits down plays with a bottle, using his right hand for the cork; knock

the bottle over, picks it up, puts the cork in properly, using his right hand to guide the cork; gets up with the bottle in his hand, immediately sits down, gets a tin can, rattles it, crawls to the bottle, gets the cork, takes the bottle, can and cork to his mother, walking eight feet; works to replace the cork; turns to the left, walks eight feet, sits down, gets up with some dirt on his finger, makes a hawking sound to attract his mother's attention to the fact, walks ten feet, turns to the right, returns at his mother's solicitation (walking fourteen feet), and is visibly pleased when the dirt is removed; turns to the left, walks three feet, sits down, gets his wagon, draws it four feet, stoops and rolls it back and forth, using his right hand; sits down on one knee, and leaning on one hand, continues to roll the wagon back and forth rhythmically for more than 50 times; then lies flat on the floor and continues to roll it back and forth; this was kept up as before for more than 50 times; during this time he exhibits an unusually sober mood; then lies still more prone, kicking with his left foot; after almost a minute of this gets up on all-fours, then, supporting himself upon one hand, he again moves the wagon back and forth; lies down, picks at the carpet, and kicks with his right foot; crawls three feet, gets up, laughs, turns to the right, gets his wagon, carries it in his left hand twelve feet; sits down, gets a book, brings it to me, walking nine feet; looks at the book, smacks his lips, says "oh!" turns the leaves of the book, finds a bird and says "bob-bi." (It is now 10.15 o'clock.)

He continues to turn the leaves of the book, saying "uh!" uh!" throws himself up and down over the book; is told to read, and begins to jabber; papa says "ta-ta-ta," in imitation of reading, and the baby readily takes the suggestion and says "ta-ta-ta;" pretends to read a letter picked up from the floor, all of the time looking intently at the paper, though his eyes are evidently not focused on the paper, but for a further distance; turns about, pulls the table cover; gets down, whines, and is taken up; papa says "love me;" whereupon he puts his arms about his papa's neck, hugging and grunting in imitation of former suggestions given him by his elders; he is put on the table, and, as a consequence, emits a chuckle of delight; gets a book, sits back jabbering as he turns the leaves; gets up on his knees, still looking at the book intently; sings the first phrase of "peek-a-boo." repeats many times; gets on his feet, calls out in a loud commanding tone (rooster-on-the-fence fashion); looks closely at his papa's head resting on the table, and seems to question this strange action; throws himself down on the table and looks up at his photograph on the wall, and says "baby;" blows through his nose in a snuffing fashion; shakes my book apparently for mere exercise; turns on his stomach,

approaches the edge of the table, kicks vigorously with his right foot; sits up, looks at the book, offers it to me, watches me write, snuffles again, and smiles at it; blows through his nose more vigorously; throws himself around to the other side of the table; spits, or sputters, and, at a suggestion, blows his nose into a handkerchief; lies down, sits up, slides about, opens and closes the book; sings and sputters, gets up, falls over; to get him off of the table without making him cry it is necessary to make this action a part of a game (one to get ready, etc.); walks eight feet, gets a bottle, sits down, turns to the right, gets up, sees his mother at the sewing machine, turns to the left, walks ten feet into another room, turns to the left, walks twenty feet into another room, plays with the piano stool, drops a bottle which he had picked up, exactly imitates his mother who says "bad boy;" picks up the bottle, sits down and bites at it; crawls to the left with the bottle in his right hand; gets up, leaving the bottle, and walks twelve feet to his mamma, gets his food bottle, turns to the left, walks back twelve feet to the other bottle; tries to fit a cork into a tin box, crawls under the piano cover, and strikes the piano with a bottle; is pulled out, and accepts the discipline good humoredly; lies on his back taking his food; gets up, walks eight feet, tries to blow out the oil stove, turns to the left, walks eight feet to the piano, crawls under the cover, comes out when bidden, gets his doll, makes it squeal; gets the cork and the tin box and again tries to fit them together, chattering all of the time, ending with dentals; gets up, plays the piano with his right hand; sits down, gets up, sits down. (It is now 10.40 o'clock.)

Gets up, plays the piano with the cork, pounds the piano; mamma objects; he takes his left hand, strikes the keys more gently, listening to the tones dying away as he holds down the keys; walks six feet, picks up a bottle, walks ten feet, turns to the left, returns to me, walking six feet, and singing Peek-a-boo; puts his hand in my pocket, breaks a pencil point, and, when told "no! no!" runs to his mother, sits by her side, and, in reply to a question of how papa spanks, slaps his hands together, laughing heartily; gets the bottle, walks four feet, bangs the piano keys, and in response to a demand to stop, crawls under a table; gets out, gets a metal cork, wants to strike the piano with it; is forbidden, bumps his head, whines, dares to strike the piano, and, upon being reproved, cries bitterly; is purposely attracted to another thing, he soon ceases crying, walks ten feet to the stove, blows at it, returns, gets his mother, leads her to the stove, wants her to blow the flame; (in all this walks twenty feet); cries when his face is bathed; is taken up, looks out of the window contentedly for a moment, gets down on his knees on the floor with a bottle of food; on

seeing his mother use her handkerchief he blows vigorously through his nose, putting his head up to her so that the handkerchief might be used; upon being told that the stove is hot, goes close to it, puts out his hand cautiously, and grunts significantly, as if to say: "it must not be done;" walks ten feet, stoops, picks up a piece of cork; walks fifteen feet, watches his mother put coal on the fire; turns to the right, walks six feet, listens to directions intended for the servant; prattles, turns to the right, walks ten feet, sits down, gets his wagon, talks to it, all the time nodding his head; gets up, carries his wagon ten feet, using his right hand; sits down, tosses the wagon about, gets up, walks fourteen feet, turns to the right and walks in another direction ten feet, jabbering (dentally) meanwhile; mamma makes inquiry of him, but he gives her no attention; walks six feet, sits down, gets up, walks around to the left, singing; playfully submits to having his clothing changed, while lying on his back kicking his feet high in the air; bites his bottle until his teeth are heard to grate harshly; bib gets in his way, and he cries out angrily; drops the bottle, and calls attention thereto by pointing and muttering; blows in his throat, and on his hand to make a hawking sound; sits up and tries to pull the buttons from his mother's dress; stands up and tries to pull the drapery from the mantel, and, in reply to his mother, who tells him that unless he is careful he will pull the clock down, he imitates its tick; sits down patiently listening to two or three Mother Goose rhymes; gets down, walks ten feet, gets a rubber tooth brush, brings it to me to have me put it in my mouth; I said "rub your teeth;" he immediately put it in his mouth and began rubbing his teeth; follows his mother into another room, walking twenty feet; is put back, and cries disappointedly; but when the door is not opened in reply to this tearful entreaty he goes to another door to get in; finding this door open he eagerly goes in to his mamma (walks thirty-five feet); I call him, but evidently suspecting the purpose of my call, he runs ten feet in the opposite direction, gets the fire shovel, cries when it is taken from him, but is soon pacified by being told a story in a very emphatic way; laughs heartily while the tears are still filling his eyes; is taken to a table, and gets on it with evident satisfaction; finds his book, sits down and looks at the pictures; papa says "let's have a time;" to this invitation he gives no heed and runs to his mother; then hides, and when found seems somewhat nervous and whines; runs behind a chair, peeks out, wants pencil and paper; goes to papa still entreating, walking in all twenty feet; wants a letter; imitates his papa whistling by making a humming sound; finds his wagon, enjoys watching his doll thrown into it; crawls over his papa who has stretched himself on the floor; walks to

wagon fifteen feet; gets bottle and stopper, puts these in his wagon, and when the bottle topples over he laughs merrily; turns to the right, walks twenty feet, stands with his fingers in his mouth; shakes the writing desk, hums, gets books, and pretends to read; these are taken away, but he does not seem to care; finds his papa hid behind a curtain; walks fifteen feet across the room; points his right index finger toward his chair; is bidden to get a cushion from a chair; starts to obey, but returns as if in doubt, and then on a second thought gets it and brings it to me (walks thirty feet); stoops to put his head on it, then lies down on it, kicking up his heels and jabbering gleefully; is taken with hiccoughing; imitates himself, and smiles when I imitate; pulls the pillow down when I try to hide my face with it; gets up, sits down on the floor; is bidden to replace the cushion on the chair, obeys and puts it on the proper chair without further direction; returns to me, walking thirty feet in the rounds; goes to the piano to watch the process of pinning on the cover; walks again to me, then back to the stool (thirty feet); sits down, gets up, tries to pin the cover just where he had seen his mother pin it; gets up, walks fifteen feet, turns around, and at his mamma's oral suggestion dusts the chair with a cloth; stops to observe the stirring of the fire. (It is now 11.30 o'clock.)

He now goes to a door, and at a suggestion dusts it with his cloth; then without further suggestion he goes to another door and dusts it (six feet); turns to the left, walks ten feet, goes into the kitchen and back, walking ten feet; stops, turns slightly, walks eighteen feet, stoops, picks up a crumb; turns to the left, walking in a zig-zag line twenty feet, turns to the left, comes to beg me to open the door of the kitchen; on his mamma leaving the room by another door he follows through three rooms to the kitchen, in all walking fifty feet; returns the same way (fifty feet); wants a bite of apple, then goes back to the kitchen as before (fifteen feet); from there he goes into another room and back, walking sixty feet; tries to feed his mother some apple through the window pane, and seems much astonished at his failure; upon his mother's entrance he follows her contentedly until she picked up her hat; he then ran before her to the door (thirty feet), fully expecting her to go out; when she sits in a chair he shows his disappointment very clearly; soon forgets, turns back, walking fourteen feet; gets a book, turns to the right, goes to mamma, but getting no attention there turns to his wagon (nine feet), plays a moment, then picks up a rug, drags it six feet, returns (six feet), sits down, plays with the wagon; cries and seems much disappointed when his mother leaves the room; runs to the door through which she passed, and from there to another door, all of the time crying peevishly,

but at my calling to him he comes to me, meanwhile walking forty-one feet; sits on my lap until his mamma returns; then gets down quickly, runs to her, and upon getting a bit of banana is at ease; returns to me eating, having walked meanwhile thirty-nine feet; goes back fifteen feet to the door, sits down, smears the door with his banana; gladly permits his hands to be washed, gets up, walks fifteen feet, imitates his mamma cleaning the door; returns to the kitchen, twenty feet, and cries when he is carried back; runs again toward the kitchen door, and beggingly entreats his mother to open it; upon her going away he comes to me, attracts my attention, then goes toward the door, pointing with his right index finger, and smacking his lips, meanwhile walking thirty feet, then turns to the left, takes an interest in the preparation of the table for luncheon; stands up, pushes the table, moving it along on the floor; comes around behind the window curtain, peeps, saying "uh!" with the usual intonation; walks ten feet; gets impatient for luncheon, goes to the kitchen door, returns, fondles me, meanwhile walking thirty feet. (It is now 12 o'clock.)

It is not my purpose to attempt a summary of these notes, for they have been presented as a sort of mental cross section, and have their chief value in their approach to a truthful description of the activities of a baby for the time indicated. That they fully and exhaustively describe, no one could for a moment contend. And yet it will not be denied, I think, that there is an approximation here not found in analytical studies. Things are related in the mind, and mental values can be properly assigned only when they are estimated in the light of these relations.

The writer does not wish to discourage in any way analytical methods, or for that matter any attempts which promise to bring us nearer to the truth concerning the significant activities of child life; but wishes merely to suggest that the general attitude of mind resulting from watching and describing, as carried out in this study, is of real and vital importance to those who would deal with the conscious and physical development of children.

It is a method primarily for the naturalist; but honest eyes and faithful hands may bring out of it even for the scientist, data in which the facts are hedged about with their true relations.

As I have said above, it is not my purpose to summarize these notes, but to be satisfied with the indefinite mental precipitate which the reading of such an account might induce.

And I want to state distinctly that the following statements (save one) are in no sense scientific conclusions; they are

merely expressions of a few personal reactions to the data recorded above, and set forth purely as suggestions.

1. In four hours this baby incidentally walked a total distance of 1,697 feet; nearly a third of a mile. I say he incidentally walked so far, for by no means did this activity represent the prevailing one. Compared to the arms, the lower limbs were yet quite rudimentary in their action. (He had been walking only two months.)

If the amount of energy exhibited by this baby during these hours could be estimated in foot pounds, the result would be truly astonishing; but to him who sees in all this activity nature's method of prompting to perfect and unified development, the most wonderful fact which will appear will be the educational significance of the motor activities and impulses.

2. The clearly marked and predominant fact here exhibited is the responsiveness of the motor activities. External stimulus is immediately answered by motor activity, even though at first these responses are uncontrolled and purposeless. It seems natural for the child to begin its education in vague faulty trials, and to eliminate gradually the errors as its powers to think and act develop and co-ordinate. The habit of attempting to "get it right," seems to be one of the first and most important habits.

3. Inhibition is measured in large part by ability to consider; to send the stimulus out by way of a longer route.

4. Out of sight or hearing, or touch, at this stage, is almost immediately out of mind.

5. There is no further *immediate* need for a given stimulus, when it has discharged through its characteristic activity. Interest in it wanes until some sort of a restoration takes place.

6. The imitative functlon begins very early to establish social habits, as well as to control ways of behaving in general. Some of this is conscious, but much of it is unconscious.

7. The unconscious recognition of the pitch, quality, and time elements of tones, suggests important functional preparation for speech, which is just beginning. Power and desire to imitate sounds represent a very important foundation for the demands of the immediate future. Good models even at this stage are of the utmost importance.

8. Evident pleasure and satisfaction are derived from rhythmic movements. It seems to take longer to exhaust the motor supply when the response is rhythmic than when it is continuous.

9. He undertakes to *do* almost anything and everything which appeals to him. (At the time in which I am writing these last sentences—six years later than the "notes" were written,—this tendency is present in a more marked degree.)

The practical difficulties of the doing never occur to him until he begins to carry out his ideas; and even then the discrepancy between the ideal and the finished product seems to disturb him very little. He has just now gone to bed—but not to sleep,—all ablaze with the feeling that to-morrow he is to make beautiful pottery, very like that which he has seen and questioned about this afternoon.

He has rarely shown the slightest discouragement in self initiated activity, even though all attempts to realize his ideals have issued in nothing but the completest failures, viewed from the standpoint of results.

The faith of childhood is wonderfully refreshing, and withal very suggestive; for it reminds us that the "substance of things hoped for" is found chiefly in the growth that comes through normal and interested endeavor to accomplish something.

This further suggests that in the education of children we ought to emphasize the efferent processes more than the finished product; and that we should see to it that this efferent process is of a spontaneous character. A kindergarten, for example, ought to be judged by the faith which dominates the children in their *attempts* at constructive work, and not primarily by the things which the children make.

CHILDREN'S IDEALS.

By Adelaide E. Wyckoff.

Moral education is practically comprised in the establishment of good habits and the formation of good ideals. These two principles, united in the teaching of Socrates, are differently emphasized in the educational systems of Plato and Aristotle; the one exalting the ideal and the other the habit as the effective agency in ethical culture.

The habit is the first to appear in experience, the ideal the first to present itself to conscious discernment. So, in the historic development of these two principles as bases in the educational theory, that of the ideal was first enunciated by Plato, while that of the habit was employed later in the complementary teaching of Aristotle, whose social theory is based upon examination of long existing customs and conditions.

Once matured, the ideal issues in conduct and produces the habit; so that it is true to say that a man is what his ideals make him, and it is also true to say that for all practical purposes a man is equal to the sum of his habits. The genesis of the habit from the ideal is effected during the rearing of children by means of a mental partnership; for we undertake to make their habits the expression of our own ideals. The time comes when they are able to recognize their habits as such, and to consciously direct their formation; but long before this time they are choosing, defining and expressing those ideals which will hereafter be their instruments of purpose. Here lies the teacher's opportunity for a fruitful and attractive work. By happy choice and tactful presentation he can secure to these young children the means of forming ideals, not merely noble or beautiful, but rich in suggestion and vital in power.

It was the purpose of the present inquiry to ask little children to speak for themselves as to the things that appealed to their choice, and could hence be made available in the building of ideals. It was also desired to learn something of the aspects in which these things were viewed by the children, and of the thoughts and feelings awakened.

Believing that spontaneous expressions furnish the best guide to the questioner, the writer decided to take advantage of the tendency of children to announce that they will be this or that when they are "big;" a tendency charmingly illus-

trated by James Whitcomb Riley in his "Poems of Childhood." "I gaw to be a raggedy man," is the climax of boyish tribute to a hero's fascinations, and tells the true tale of childish aspiration.

Such play as fortune telling by the button count of "Rich man, poor man, beggar man, thief," with the eager interest in its result, and the occasional appeal to mamma to sew on extra buttons, indicate that this form of thought is not only natural to children and defined at an early age, but is associated with the expressive rather than with the secretive side of experience. This advantage is significant in view of the fact that much of the thought and feeling of childhood is effectually hidden from scrutiny. With the awakening of self-feeling comes an instinct analogous to the hiding and feigning instincts of the lower animals, so that few observers are able to penetrate the mystery of the child's inner life. Nothing, however, which does not in some way make its appeal to this organized inner life can become a true interest, capable of being developed as a formative influence.

The idea of a future self, though viewed objectively by the child, so that he speaks unreservedly, is nevertheless identified with his present self in a practical way. He cries or shows fright at the suggestion of its misfortune or disadvantage, and promptly rejects any proposition concerning it which fails to appeal to his sympathies. He thus gives a crucial test of his interest if in good faith he chooses for this future self a condition in life or a career. No matter if he choose differently each hour of the day; if we know what he chooses at one of these times we have the historic fact that for at least one moment in this child's life, such a matter was paramount in its appeal to his knowledge and feeling of self.

It was thought, therefore, that the following two questions would give the children a fair opportunity for "speaking their mind:"

First. What would you like to be when you grow up?

Second. Why?

Answers were obtained from more than a thousand children; over eight hundred belonging to the public and private schools of Brooklyn, two hundred to the schools of Long Branch, New Jersey, and forty to a school in Melrose, Massachusetts.

The strongest and most general impression produced by the first reading of the papers was that of the straightforwardness and fearless sincerity of the children questioned. Only one small group of papers showed evidence of over-stimulated self-consciousness or conventionality of expression. This prevailing air of spontaneity was especially reassuring to the writer, who bore in mind the experience of Tolstoi in questioning Ger-

man school children as to how they had employed the previous Sunday. "Boys and girls without exception wrote that they had used all possible opportunities to pray to God, and had not played." (*Ped. Sem.*, I, 114.)

The following tabular views were made by the author for her own convenience in studying the returns. They are included solely for their value in affording to the practical teacher a group of facts which may serve to stimulate observation and inquiry, suggest hypotheses for the testing, and perhaps kindle the imagination to a more vital presentment of the children's point of view. Figures are used merely for the sake of order and conciseness, and are not intended to convey any suggestion of an attempt to secure exact quantitative results.

The composite ideal of the five-hundred-fold boy as compared with that of his sister will be found to reflect with tolerable fairness those differences of taste, adaptation and outward conditions which distinguish the men and the women of to-day. The girls are, in the main, conservative, the boys conventional; but now and then the spirit of adventure breaks forth in the boy, or an "advanced notion" is expressed with emphasis by the girl. Those who believe that what is should be, will be gratified to notice the correspondence between the girl's ideal and the educational programmes devised by Prof. Sergi, and other advocates of the distinctive curriculum for women.

In answers from the Long Branch schools, trades and mercantile callings flourish at the expense of professions and technical pursuits; yet, child nature, as revealed in the reasons given, shows no essential variation.

It is to these reasons that we must chiefly look for indications bearing upon the culture of ideals. Two oft recurring answers suggested a grouping into corresponding series. "I like it" expressed the child's preference in terms of himself; "it is nice" in terms of the pursuit. The one formed the basis of a subjective or emotive group; the other, of an objective or logical group. The marked preponderance of the emotive group, representing instinctive or inherited disposition as set over against interests engendered by individual observation and comparison, suggests that we make it our first distinct aim to capture the heart of the child, by causing him to feel that the best things for which men have hoped and lived and died are not simply admirable as viewed in perspective, but that they are for him; that they are able to thrill him with enthusiasm, to prompt him to sacrifice, and to arouse for their guardianship, because they are part of himself, the very spirit of self-preservation.

Presentation as an art grows out of such experiences as

I. *Occupations. Boys.*

Age.	Trades and manufactures.	Professions.	Army, navy, fire brigade, police force.	Mercantile pursuits.	Travelling and transportation.	Technical pursuits.	Banking, insurance, bookkeeping.	Agriculture.	Artist, musician, actor.	President, principal, boss, foreman.	Astronomer, naturalist, scientist.	Professor, teacher.	Missionary.	Ball-player, circus-rider, prize-fighter.	Good man, honest man, wise man.	Author.	Telegrapher, type-writer, fisherman, driver, jockey, horse trainer, cowboy, collegian, man, candy-woman (1 each).	Of doubtful meaning.	Totals.
5–7	19	13	13	8	11	2	4	1	1	4			2		2	1	3	2	86
8	8	13	7	3	4	1	2	1	1								1	1	42
9	9	7	22	7	8	4	2	2	1	1		2		2			1		68
10	13	13	10	5	8	4	3	1	2	1	1		2	2			2		67
11	6	8	4	12	4	6	4	1	2	3	3	1	1		1				56
12	8	6	4	7	4	6	6	5	1	1	2	2		1			2		55
13	16	10	5	7	5	7	5	2	2		1				1				61
14–16	10	7	3	10	8	13	10	1	4	1		1				1	1	1	71
Totals.	89	77	68	59	52	43	36	14	14	11	7	6	5	5	4	2	10	4	506

II. *Occupations. Girls.*

Age.	Teacher.	Musician, artist, elocutionist, actress.	Dressmaker, milliner, seamstress, tailor.	Household worker, lady, mother, wife, society woman, child's nurse, fancy-worker.	Good, healthy, pleasant, smart.	Bookkeeper, type-writer, stenographer.	Missionary, S. S. teacher, chaplain, hospital founder.	Author.	Storekeeper, saleswoman.	Doctor, nurse.	Factory worker, "factory lady."	Hair-dresser.	Traveller.	Queen.	Astronomer, librarian, florist, lady horse-trainer, animal stuffer, general, man, mermaid (1 each).	Totals.
5–7	24	6	7	27	2	2	2	1	7			1		2	2	32
8	30	4	10	2	4	1	1		2	1	2	1			2	60
9	57	11	14	15	3	1	1		2	1					2	107
10	54	17	15	8	5	1	1	3	2		1		1		1	109
11	33	14	9	10	3	5		1		1			1			77
12	16	10	10	5	2	3	4			2		1			1	54
13	8	9	1	1		1	2	4								26
14–16	5	11	13	1	2	3	3	5					1			44
Totals.	227	82	79	69	21	17	14	13	13	5	3	3	3	2	8	559

III. *Reasons.* *Group 1.* *Group 2.*

Age.	Liking for form of activity.		Desire for advantage: money, pleasure, possessions, social position.		Liking for material, subject-matter or direct object of activity.		General expression of liking for pursuit, as, "I like it."		Desire to help or serve parents, humanity, country, God.		Wish to imitate some one.		Desire for direct result of activity: the useful or beautiful object.		Desire for knowledge.		Sense of duty.		Wish for companionship.		Pursuit definitely characterized or associations mentioned.		Self characterized as having talent, adaptation or training.		Pursuit vaguely characterized, as: "It is nice."		Personal ideal characterized.		Totals.
	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	
5-7	21	35	31	21	5	8	4	—	9	3	9	1	5	4	1	—					2	2	1	2					158
8	6	32	7	11	—	5	4	2	3	3	9	1	—	—	—	1					1	4	5	3	3	—			91
9	11	47	16	23	7	7	3	5	3	2	9	5	8	2	—	2		3			2	2	2	2	3	3			174
10	14	48	19	8	9	13	5	8	4	3	8	—	3	5	2	—					3	7	—	1	2	8	1	—	163
11	10	22	17	18	—	16	10	8	4	7	2	1	1	3	1	—	1	—			10	7	4	3	—	2	1	—	144
12	12	18	11	12	5	12	5	1	5	3	1	—	1	4	1	—	1	—			3	3	—	4	—	1	—	1	119
13	11	8	14	—	8	4	2	2	5	3	2	1	—	2	1	—	1	2			3	3	4	—	—	1	—	—	77
14-16	8	9	12	7	3	6	2	3	—	7	1	1	—	2	2	—					12	8	4	3	—	1	—	1	92
Totals.	93	219	127	100	37	71	35	29	33	31	41	10	15	28	7	4	2	7	0	3	33	33	16	18	8	15	2	1	1018
	312		227		108		64		64		51		43		11		9		3		66		34		23		3		

that of the Sunday School teacher who watched her eight year old scholars as they listened to the roll call of classes preparatory to choosing a name. The children passed with indifference or disapproval names suggesting helpfulness of spirit or other virtues; but, picking out Morning Star, Sunbeams and

Little Pearls, proposed Evening Star, Sunshine and Little Diamonds. "Ideals," thought the teacher, "must shine;" and she told the story of the Star of Bethlehem and of the light that came into the world with a new sense of its power. She saw also an alluring road in the direction of the ignored virtues. If she wished to awaken the love of courage she could tell of the hero-star, and the thoughts that came to the poet as he spent "the first watch of the night with the red planet Mars." As a plea for cheerfulness she could talk of the yellow chrysanthemum that one of the children had brought to her, and tell them of the song:

> "Who shall be fairest,
> Who shall be rarest,
> Who shall be first in the songs we shall sing?
> She that is kindest
> When fortune is blindest,
> Bearing in winter the blossoms of spring."

For a time at least, with these little ones all ideals may well be aglow with light and color.

Material to be utilized in the presentation of ideals can of course be drawn from the storehouse of racial myths or historic traditions. In the strength of the younger child's inherited sympathies and tendencies, we find, indeed, an additional sanction for such recourse. Yet it is well not only to search the world's literature, but to scan the daily newspapers, and the human throng about us for suggestion fresh from the life that is being now lived, a life that furnishes, even in the person of children, exhibition of every trait that has ennobled or beautified human character.

Examining further the children's reasons we find additional guidance for the presentation of ideals. Over-topping all else is enjoyment in the special form of activity, strongest in those of younger age. Next in order comes the practical advantage; while characterization has but a feeble beginning, its percentage climbing slowly as the years increase. These results are in accord with those obtained by Prof. Binet, and Prof. Earl Barnes, from the definitions composed by children. Prof. Barnes found that the younger children defined objects as doing something or good for something, mention of the object's qualities increasing with the age of the child.

The dominating interest in the form of activity is greatly to our advantage, as it not only supplies a key to the child's sympathy, but suggests a practical means of consummating the ideal in the habit. Our natural instruments, as directly concerned with action, are the narrative, the picture and the play. Each has its specific value, the narrative moulding sentiment, the picture focussing judgment, the play establishing

tendency. Several of the children mention that they are in the habit of playing at the chosen vocation. It is indeed the child's habit to act out his ideals in play, and it becomes the teacher's art to help him in effecting that transition by which he learns how to act them out in real life. College debating societies, school organizations for self-government, boys' congresses, girls' cooking classes and doll-dressing societies, all illustrate the efficacy of plans that enlist the play spirit in some form of practical achievement; and suggest, in at least the two subjects of home-life and citizenship, a progressive series of exercises, covering the primary, grammar and high school courses.

For ethical purposes little folks' drama is effective, and can be made to work wholly in the interest of righteousness by having the naughty parts taken by "dummies," a practice in which younger children will heartily concur. As for imitative games, simple pretending belongs to the kindergarten; older children require a larger element of realism. A typical civic play was that devised by Col. Balch for the industrial schools of New York, where the mass of immigrant children is congregated. His object was to inspire these children with a love of America as their country, and a deep respect for the responsibilities and duties of citizenship. On election day, printed ballots having been supplied beforehand, and tellers having been appointed by the children, four thousand little ones voted upon the question of a morning salute to the flag. Every effort was made to clothe the occasion with dignity and importance, and to make impressive the sacredness of the ballot. Interest among the children was intense, and enthusiasm ran high when the returns announced an overwhelming majority in favor of the flag salute. An amusing incident was the discovery that pails of paste must be provided before the ballots could be sealed, the gum having disappeared through frequent rehearsing of this momentous act.

We have mentioned the motive of practical advantage as dividing the field with that of liking for the form of activity. Quaintly appropriate to the shrewdness of judgment is the laconic form of the answers. In the majority of cases a single statement suffices, though this statement atones for brevity by directness of aim. Watching the children in their play we find a corresponding meagreness of requirement. A paper crown or a sceptre makes the queen; a tin sword or a cocked hat the soldier. We shall be wise in remembering that a working ideal needs no more baggage than a playing one. For a single occasion a single characteristic will acceptably stand for the whole, as in the method of allegory. To say to the noisy little boy: "Johnny, if you shut the doors softly when mother has a head-

ache you will be a little gentleman," is at least to conform to his mental method.

Comparing the answers mentioning some motive of advantage with those of related groups, we find among even the youngest children that three notions of the *summum bonum* are clearly defined, those of financial success, happiness and usefulness. In ideas of success and usefulness boys and girls seem to agree; but after we pass the very little ones, who want cake and candy, happiness for the boy consists in having rides, and for the girl in having beautiful things and in being liked or loved.

In dealing with these notions of the *summum bonum* we shall do well to follow the children's lead, remembering that we are not called upon to eradicate natural desire, but to transmute desire to aspiration by means of a worthy succession of interests. Money as the symbol of success makes a fair enough beginning; it will be supplanted at the exact moment when some less sordid object acquires for the child a more potent attraction. Whole candy stores or bakeries, or even ice cream oceans are not bad beginnings as symbols of happiness, for when a higher good beckons the response is likely to be enthusiastic and large in purpose.

The motive of usefulness is often associated with a touch of romance. Ridiculing even a grotesque ideal may, however, discourage some naturally heroic soul; while suggesting to the child a future that will seem common-place depresses enthusiasm. More fruitful is the task of giving to the child's vision such breadth of interpretation as may link it with practical endeavor. The prospective "missionary to the canibiles" might be told that people should begin when they are little to fit themselves for any great work, as they need to know many things, and to become good and true and strong. While robust and healthy interests will readily respond to such suggestion, morbid imagining will lose part of its fascination, as in a recent case of stage mania which succumbed promptly to a teacher's vivid portrayal of the experiences to be gone through in the training.

This subject of the *summum bonum* leads us to consider the most significant function of the personal ideal, that of furnishing a lever by which human nature may be raised to a plane above that of its material and social surrounding, and held there until it can secure a surrounding fitted to sustain the higher achievement.

On the back of one of our papers, which sets forth that a boy of eleven desires to be a lawyer, is a note from the lady who obtained the answer. She says that the boy in question is a negro, living among ignorant people, and subject to degrading influences; but that some years ago he formed the notion of

being a lawyer; that since then he has tried systematically to earn and lay aside small sums of money to pay for his education; and that he is now reading whatever he can lay hold of in the hope that it may forward his undertaking.

In the case of the little negro boy no mention is made of the origin of his choice, but in similar cases imitation proves to be the source. The scope of this all efficient motive of childhood can in no wise be judged from the tables, which indicate merely its avowal. We find it under cover as an element in every choice, notably in that of the girls for teaching and for domestic employments. Three-fourths of the girls in one class taught by an attractive young lady wished to become teachers; and in several cases the reason, expressed in different ways, was the desire to show other children how to do the things that they themselves had done.

The relation of imitation to idealization is of course fundamental. The ideal is a waking dream, and differs from the dream proper, not in its mode of construction, but in the fact that the selection and the combination of its elements are subject to the approval of the judgment. As Laura Bridgman could dream only in terms of touch, so we all both dream and idealize only in terms of experience. In imitation we have exhibited the primitive form of moral as distinguished from purely intellectual assimilation; hence it becomes peculiarly the ministrant function of the ideal, which constitutes a type or pattern for the fashioning of endeavor. From the unconscious suggestion of type in the young child's scrawl betokening horse or man, to its complete elaboration in the forms of classic art or the motive concepts of ethical theory, we may observe the potency of that instinct which knits into coherence of aim the outward and visible doings of men even as a common inheritance unifies them at the source.

Heroes and heroines, positions and vocations are mirrored in the innocent eye of childhood with an effect that is amusing and sometimes instructive, as the following illustrations may serve to show:

Rose, 10. School teacher. "Therefore I would have to have a grate eal of knowledge."

Louise, 12. "Panio Teacher. It is a good trade. Because it is clean work and I take a likening to it."

Edna, 8. School teacher. "Because you need not be any trouble to your mother and have a pleasant life."

Maude, 14. School teacher. "If I was not a cranky one."

Maggie, 6. Teacher. "Because I could show little girls how to do things."

Lucile, 8. Teacher. "Because I like to write and coreck spelling and rithmetic."

Sophie, 6. Teacher. "Because I can hit the boys and girls when they are bad."

Ralph, 9. Lawyer. "So I can keep people from staling."
Percy, 13. Lawyer. "A good lawyer has a good business, and thin he gets acquainted with different people, and he goes out in good society."
Joseph, —. Doctor. "Because it is a easy traid."
August, 7. Doctor. "Because I'd be high-toned."
Walter, 9. Doctor. "Because you know what to give yourself."
Willie, 8. "Minster." "Because I would like to know a lot about the Lord."
Jesse, 6. Fireman. "Because you can burn houses."
Katie, 6. Lady. "So I could wash dishes."
Belle, 5. Lady. "Because I like to wear curls."
Birdsall, 8. Gentleman. "Because I want to wear nice close."
Madeline, 9. Society woman. "So I can help the poor."
George, 6. Judge. "Because my name is George."
Margaret, 8. "I would like to be a brave, good, honest, beloved Ginral. Because I could go to war and beat if I had room, enough men and be brave."
R. B., 14. President of the United States. "Because I would like to improve it."
H. F., 13. Inventor. "So as to help the United States and the other countries along.

The writer acknowledges her indebtedness to the teachers who assisted her in obtaining answers from children, the largest number being secured by Miss Hodgdon, of the Brooklyn Grammar Schools, and Miss Woods, Director of Art in the schools of Long Branch, N. J.

The questions, in common with those on children's wishes, issued in 1893, have been found suggestive to students of psychology. Such questions, however, have an especial value in guiding the individual teacher to a deeper acquaintance with the traits and sympathies of the children under immediate care. The investigator reads numbers of papers, his object being to discern any general tendencies of childhood indicated by the data. But the little concrete suggestion that comes to the teacher, while reading in familiar childish characters the answer slips of a class, is capital directly available for daily work. If the child's answer prompts a personal conversation, some decisive influence may be exerted on the bent of character. Just here, however, is caution needed, it being hard to avoid destroying future resources by promoting insincerity. There is liability to forget that the training secured by such an exercise is primarily for the teachers; and not for the children, whose advantage is to come through an enlarged ability on the teacher's part to interpret their thoughts and feelings. The teacher is perhaps pleased with some of the answers, and reads them to the class. It is not surprising if the children try in future to make their answers acceptable rather than truthful. Disapproval and censure are harder to restrain than injudicious praise. In case of failure to obtain answers that are bright or

virtuous or comical, fault-finding comments may be made that spoil for the future the children's ability to be natural. To so win and hold a child's confidence that this naturalness becomes possible is a rare achievement. Lest the gift be imperilled, it may be well to receive the papers without present comment, and to examine them in private.

NOTE.

A TEACHERS' CONFERENCE.

In the spring of 1892 the Department of Pedagogy of the Brooklyn Institute of Arts and Sciences, was organized under the presidency of William H. Maxwell, Superintendent of Public Instruction. The subject of Educational Psychology was assigned to one section of this department, the section being constituted so as to belong also to the Department of Psychology. Among the active members of the small circle thus organized were President W. L. Hervey and Prof. J. F. Reigart, of the New York Teacher's College; Dr. E. D. Shimer, of the University School of Pedagogy; Prof. F. W. Osborn, of Adelphi College; Miss A. E. Johnson, of the Brooklyn Heights Seminary; Mrs. F. W. Hooper, wife of the Director of the Institute; Miss C. W. Hotchkiss, Principal of Froebel Academy; Miss J. E. Hodgdon, of the Grammar Schools; Miss S. E. Scott and Miss E. L. Johnston, of the Training School; and Dr. Jerome Walker, of the Girls' High School. The subject of child study was entrusted to the section, and an enthusiastic band of adventurers prepared to blaze their way, and to bear with fortitude the sorrows of the pioneer. Profiting by Commissioner Harris's suggestion of round-table conferences for the N. E. A. meeting at Toronto, the committee arranged to hold such conferences monthly. The first was devoted to a discussion of child study at the Worcester Normal School, and the second to a résumé by Dr. Shimer of the work accomplished at other centers. A scrap-book was started for newspaper cuttings, and a card catalogue for a bibliography. During the summer President Hervey visited Clark University, and received from President Hall the suggestion to undertake a study of Children's Interests. President Hervey and Prof. Reigart decided to pursue this inquiry in the direction of Reading and Number, and were aided by the students of the college in gathering very interesting material. Mrs. Hooper studied the Reflex of School Life upon the Home, finding her constituency among educated mothers, who contributed data for a series of bright discussions. The writer suggested to the teachers cooperating with her the subject of Children's Ideals. Later the section began the study of Exceptional Children. Supt. Max-

well, assisted by Miss Scott and Miss Johnston, drew up a record blank, and Miss Hotchkiss obtained a series of studies marked by fidelity and accuracy of observation.

At the beginning it had been impossible to know from what sources the support of the work would be derived. Numbers flocked to the meetings, and many asked to be initiated into the mysteries of child study. In the absence of definite precedent the policy of the section was determined in accordance with the survival of the fittest. The chairman made out a list of fifty special subjects suitable for investigation. Fourteen persons chose subjects from the list and organized sub-committees by personal selection. Nine of these committees were able to continue more or less systematically the work attempted. As the chairmen were without exception carrying very heavy responsibilities, it is not surprising that some found themselves unable to accomplish the special work undertaken.

In general the plan of procedure for a committee was as follows: The chairman was given an opportunity to conduct one of the monthly conferences. An audience numbering from twenty to eighty was attracted by the title announced on the bulletin. At this gathering the chairman made a presentation of the chosen subject, endeavoring to enlist co-operation in the securing of data, and distributing blanks for records. These introductory meetings were in some cases disappointing to a company of tired teachers, who wished to be given results in a form suited for immediate application, rather than plans for investigations yet to be begun. The desired co-operation was generously given, however, response failing only in those cases where the inquiry demanded continued observation or lengthy entries. Even under such conditions returns were obtained in some instances.

In course of time each committee made a report, based upon the data obtained. In one case a single study, selected from the group made upon exceptional children, furnished the material for discussion, in others a synthetic presentation of results was given. Some of the reports were of especial interest: for example those of Mrs. Hooper upon Children's Impressions of School Life, Prof. Reigart upon Habit, Miss Hodgdon upon Children's Love of Good Literature, and President Hervey upon The Story Told.

Not all of the conferences were given to the work of the special committees. Sometimes a paper was read or an address given on one of the characteristic topics of educational psychology. One of the most interesting programmes was furnished by President Hervey, and the students of the Teachers' College Kindergarten course, who discussed the application of psychology to kindergarten teaching from notes made in the

class-room. Among the lectures were those by Prof. Osborn on Memory, by Dr. Eliza Mosher on the Nervous System of the Child, by Dr. Shimer on The Traits of Children as Revealed by Physical Signs, by Dr. Jerome Walker on the Ailments of School Children, and by Dr. Alleman on The Care of the Eyes during Childhood.

At least once in the year a conference of all committees was called, when the workers discussed in more intimate fashion a given topic, or compared experiences, methods of work or rate of progress, the tale of experiences being peculiarly instructive. One such meeting was devoted to the questionnaire of Clark University for the Study of Anger.

The section profited especially by the enlightened policy of Director Hooper, who gave cordial aid to its undertakings and secured financial provision for its work. It was favored by the counsel of two able critics, Prof. Osborn and Principal A. G. Merwin, both officers of the departments. In the outset Prof. Osborn warned the workers that if their aim was the illumination of the mind of the teacher a fruitful field of endeavor lay before them; but, if they hoped to base a purely scientific research upon the reports of untrained observers, they were doomed at least to a measure of disappointment. Dr. Merwin chided them in gentle fashion for occasionally giving stones instead of bread to the unscientific hearer, and cheered them with encouragement when they furnished a programme that proved helpful and inspiring to minds of every type. The workers, themselves, realizing more and more deeply that they represented an institution pledged to public duty rather than to private research, eventually shaped their course with a view to securing the greatest good to the greatest number. This line of effort proved engrossing. Even at the exceptionally low pressure maintained, it absorbed the small margin of time and energy available to the sponsors. For them, therefore, it was temporarily obstructive of purely scientific work. Reward, however, comes to some of them in a clearer definition of problems, and a closer relating of theoretic conception to the concrete situation. The foregoing paper on Children's Ideals, read at the convention of the National Education Association in 1894, illustrates the attempt made by these sponsors to infuse the vitalizing influence of an inductive method of approach into the enunciation of those immortal principles upon which the work of every true teacher is founded. The section, conducted ably since 1896 by Mrs. Hooper, maintains this principle of inductive approach, basing its discussions upon data personally obtained by members.

THE PRESENT STATUS OF PRACTICE TEACHING IN STATE NORMAL SCHOOLS.

Based on reports received in 1901 from seventy-two State Normal Schools.

By A. P. Hollis, Supervisor of Practice in the State Normal School of Valley City, N. D.

The Practice School is at once the most vital and most characteristic feature of a Normal School. The teaching in other departments may vary but slightly from that found in the best high schools and colleges. In many cases English Literature is taught in much the same way whether the visitor finds himself in a State Normal School, or in a college class, pursuing the subject for the same length of time. But the moment he enters the Practice School, or the Model School, or the Training School[1]—the name varying in different institutions—the scene changes, difference emerges and the observer realizes, perhaps for the first time during his visit, that he is contemplating a scene which could occur nowhere else than in a Normal School. Here is a busy public school in full blast, that is still not a public school; here are young teachers wonderfully in earnest at the teaching process, who are not yet teachers; and here are silent mysterious personages in authority, superintending, who are not technical superintendents. The whole situation is unlike anything obtaining in any other kind of institution, and stamps itself upon the memory as the distinguishing feature of the school—the heart and life of the Normal idea.

The Practice School is the most direct and available test of the Normal School. If the work here is unphilosophical, or impractical, the conclusion is logical that all the other work of the

[1] The Report of the Committee on Normal Schools (1899) to the N. E. A. recommends the adoption of the term, Training School, instead of Practice School—the latter term smacking too much of experimentation in the view of the committee. But the committee retains the derived terms "Practice teaching" and "practician," which series of terms belong logically with Practice School. Moreover, the committee itself uses "student teacher" freely as an alternate for "practician," and uses interchangeable terms to designate members of the normal school faculty. Until, therefore, a more consistent terminology is suggested it does not seem necessary to drop the well known terms "practice school" and "practice teacher."

Normal School has failed of its purpose—for every other class in the institution aims its instruction at this center of application—and as a Normal School standing for the normal idea—it must survive or fall with the work it puts up in its workshop. While it is true that students who are poor in academic subjects like Algebra or History frequently succeed in after life, it is not true that students who do poor work continuously through a round of classes in the Practice School make future successes as teachers. On the contrary the practice teaching may nearly always be taken as a sure index of the general teaching ability of the graduate of the normal school. An appreciation of the important role thus played by the Practice School in every Normal institution led to this investigation of the present status of Practice Teaching in the State Normal Schools of the country. A syllabus of questions going into the details of the management of these departments was prepared by President Geo. A. McFarland of the State Normal School at Valley City, North Dakota, in collaboration with the writer, and sent to Normal School presidents in every State. The responses were generous and sufficient in number to afford data for the statements which follow. Seventy-two State Normal School presidents answered with considerable fullness, though some of the figures given below will indicate that not all of them answered all of the questions.

For convenience of reference the syllabus divided all practice departments into four classes, as follows:

Case I. Practice Department includes all public schools of the town.

Case II. Practice Department consists of a ward school or schools not on the Normal School grounds, the arrangement being authorized by city board of education.

Case III. Practice Department is in Normal School building or grounds, pupils being sent to it by authority of city board.

Case IV. Practice Department is in Normal School building or grounds, and no arrangement existing with city, pupils attending from preference of parents.

These four classes of Practice Departments might be conveniently named:

Case I. The City System Practice School.

Case II. The City Ward Practice School.

Case III. The Normal Ward Practice School.

Case IV. The Normal Independent Practice School.

These names, beginning with the first, show the degree to which the city figures in the Practice Department. In the first two named, when the word "city" occurs, the city owns the buildings and has some share in the supervision or control. In the last two named, where the word "Normal" occurs, the

Normal School owns the building for practice, and the city control is scarcely felt. In addition to the questions under these four cases, a number of General Questions applying to all forms of practice departments were asked at the close.

SCHOOLS UNDER CASE I. (The City System Practice School.)

In eleven of the seventy-two Normal Schools reporting, the city or village schools were fully surrendered to the Normal School authorities, who nominate all the teachers in the system and use the several grades as practice classes for the graduating class at the Normal School. These, naturally, are all located in small towns. In two towns in Vermont and three in Pennsylvania, the arrangement with the town is by virtue of legislative enactment, and in these towns as well as at West Liberty, W. Va., Jacksonville, Ala., New Paltz, N. Y., Monmouth, Ore., and Gorham, Me., the population is so small that the Normal School critic teachers and the practice teachers do all the teaching done in the public schools of the towns. At De Kalb the Normal School practice teachers are sent around to the different schools of the city, where they teach for limited periods of time, under the joint supervision of the regular teachers and critic teachers or supervisors from the Normal School. With this form of practice work the rule seems to be for the Normal School principal to select the critic teachers and those regular teachers in whose rooms practice teachers teach—the city board having the privilege of passing upon these selections. In three schools of Vermont, the city or village pays the Normal School a lump sum equal to the former cost of their schools, and the Normal School then assumes full control, selecting all of the teachers and the course of study. In other schools doing this form of practice teaching, the city and Normal School authorities share the expense in different ways,—according to local custom and conditions. (1) Sometimes the Normal School authorities pay critic teachers and janitor, and the town board supplies text-books and other material; (2) sometimes the city foots all the bills as at De Kalb, but the Normal Schools add materially to salaries of critic teachers and others who are to control the work of the practice teachers; or (3) sometimes the city pays a per capita tax to a Normal School equal to cost of educating pupils in other schools.

In the proper adjustment of expense items and the hiring of teachers there would seem to be frequent opportunity for friction, but all these schools report that the friction is inconsiderable, and the arrangement is continued year after year, with modifications as occasions arise.

The fact that only eleven schools out of the seventy-two

maintain this city system indicates that the plan is not in high favor among Normal School principals. In fact nine of the eleven are in towns so small—like New Paltz, N. Y.,—that the Normal School authorities seem to have accepted the arrangement more from necessity than from choice in order to get sufficient pupils for the Practice Department.[1]

The strongest reason given for it by the Normal School men is that it puts the practice teacher in the midst of actual school conditions, and as President Cook, of De Kalb, puts it, "They may step from the Normal School right into the public school and find nothing new.

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[1] This agreement, made and entered into this 20th day of July, A. D. 1897, by and between the Board of School Directors of the town of Johnson, Vermont, parties of the first part; and the Board of Normal Schools Examiners, Supervisors and Commissioners of the State of Vermont, parties of the second part.

Witnesseth, First. That the parties of the first part hereby agree to transfer to the parties of the second part, for use as a training or practice school, in connection with the Johnson Normal School, the four departments of the common schools now maintained in the village of Johnson, and to give to said party of the second part full authority as to the selection and appointment of teachers, courses of study, text-books and supplies, methods of instruction and discipline, and the general management of said schools.

Second. That said parties of the first part hereby agree to furnish a competent janitor, and to properly heat, light and care for the buildings occupied by said village schools, and to keep the same in good repair, so that they may compare favorably with the buildings used for school purposes in other towns of the State, having about the same grand list and population as the town of Johnson.

Third. That the said parties of the first part hereby agree to pay annually to the treasurer of the Board of Normal School Examiners, Supervisors and Commissioners, in half yearly installments, payable in the months of November and January, the sum of $1,125 per annum, the same being the amount heretofore paid by said parties of the first part to the four teachers employed in the schools above mentioned. The said parties of the first part also agree to pay as above, in installments as above, the sum of $100 per annum, the same being approximately the amount heretofore expended annually for incidentals and supplies in the schools above mentioned. The said parties of the first part also agree to furnish text-books in all branches required by law to be taught in the schools of the State, provided, however, that the said parties of the first part shall furnish only books by such authors as may be used in the other schools of the town.

Fourth. That the said parties of the second part hereby agree to maintain not less than thirty-four weeks of school during the school year, in each of the four departments of said village school, the same to be under the management of a principal teacher, who shall be skilled in the theory and practice of modern methods of instruction, with three competent assistants, who shall be under the general supervision of said principal teacher. Said parties of the second part also agree to furnish necessary supplies and incidentals for said schools, and to furnish such text-books for supplementary work as would not ordinarily be furnished by school boards in towns having the same popula-

SCHOOLS IN CASE II. (City Ward Practice School.)

Selected portions of city system used as Practice Schools.

Case II is simply a lesser degree of Case I. Instead of practice teachers teaching in all of the schools of a city, they teach in only one school or certain schools set apart for their use by the city board. It would obviously be impossible for a single Normal School in a large city to supply all the teachers needed in the system, and the details of supervision of so many units, including interviews with parents, suggested the simpler plan of giving one ward school or more over to the Normal School for use as a practice school. The seven schools reporting under this head are Framingham, Mass.; Willimantic, Conn.;

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tion and wealth as the town of Johnson. Said parties of the second part also agree to give the pupils in said schools all the advantages in courses of study and instruction that they have heretofore enjoyed, and promise not to lower the standard of the schools in any manner.

Fifth. That the said parties of the second part agree that the said parties of the first part, and also the Superintendent of Schools of the town of Johnson shall at all times have free access to the various departments of the practice school, and that the general rule established by them for the government and discipline of the schools of the town shall be carried into effect so far as possible.

Sixth. That this agreement shall take effect on the first day of August, A. D. 1897, and continue in force for one year from that date, with the understanding on the part of both parties that it may be continued for one additional year, provided it proves to be mutually satisfactory.

Subscribed to this 20th day of August, A. D. 1897.

N. A. WATERMAN,
H. M. MAXFIELD,
S. D. WHITING,
School Directors, Town of Johnson, Vermont.
C. A. BUNKER,
F. W. PIERCE,
MASON S. STONE.

L. S. NORTON, WALTER E. HOWARD,
Normal School Examiners, Supervisors and Commissioners, State of Vermont.

The contracts with the towns of Castleton and Randolph are essentially the same, varying only as to amounts to be paid, length of school and other minor particulars largely dependent on local conditions. These contracts have been renewed for the year 1900-1901, with changes in amounts paid. For the present year the town of Johnson pays $1,290.

For a rather drastic method of securing co-operation with village authorities for the purpose of securing a Practice School, see this incident sent me by Principal Scudder, of New Paltz, N. Y. He says: "When this normal school was established here, it was soon evident that the village people were not going to send their children to it in sufficient numbers to make a training or practice school. The State superintendent (A. S. Draper) thereupon arbitrarily closed the village school, and made all children attend the normal school training department."

Providence, R. I.; Randolph, W. Va.; Worcester, Mass.; Mt. Pleasant, Mich.; and Stevens Point, Wis.

These schools make about the same financial arrangements with the city as those in Case I, and much the same plan of selecting teachers—but with this difference, that a city superintendent has to be reckoned with here, sometimes in the selection of teachers, sometimes in the making of the course of study, sometimes in both these particulars, and in the supervising as well.

The city superintendent is usually a man of ideas, and the result is a two-headed system and a real double control. Five of these seven schools replied to the question as to whether the arrangement was satisfactory; and three express dissatisfaction. It would seem, therefore, that this particular form of co-operation is not so popular or so successful as in the first case where there is no strong city superintendent to divide supervision and control with a normal principal.

About half of these schools maintain a model or observation school in the normal building entirely under Normal School control in addition to the ward school. This seems to indicate that the Normal School feels the necessity of having one school at least, in which it may teach and experiment unhampered by any species of local control.

The well known Normal School at Worcester, Mass., has been singularly successful in avoiding friction under the double headed arrangement. Principal Russell writes that the plan has continued in public favor for twenty-five years. Under such a system of practice-work many opportunities for clashes are avoided where the city superintendent is a graduate of the Normal School.

SCHOOLS IN CASE III. (The Normal Ward Practice School.)

A Ward School in the Normal School Building.

Eleven Normal Schools out of the seventy-two have regular city schools in the Normal School building, the children being sent under authority of the city board of education. Here the control of the Normal School authorities in all matters is more direct and unfettered than in either Case I or Case II, where the school buildings are at a distance from the Normal School.

The Normal School principal, or the principal of the training school appointed by him, has practically full authority regarding teachers, supplies and course of study—being responsible only to the State board. I say practically, because technically the teachers and the teaching is subject to the approval of the city board—since the city board provides the money for the maintenance of the school as though it were of the regular city schools. In nearly all cases the Normal School supple-

ments this support by additions to the salaries of critic teachers, and adds supplies of books and material. This is the point of advantage to the city; it secures teachers of deeper scholarship and wider professional experience than it can afford to pay for in the other schools of the city; the building is also furnished the city free.[1]

Some very large and important schools report this Case III as being very nearly the ideal for training school work. Among

[1] The following memorandum is an interesting example of the kind of agreement prevailing between Normal School and city authorities in the schools in Case III.

"Memorandum of agreement between the trustees of the Normal School and the Department of Education of the City of Buffalo, for the establishment of a School of Practice, in connection with the Normal School.

"First. A class of twenty pupils of each of the ten grades shall be sent by the Superintendent of Education to the Normal School for instruction, suitable rooms properly furnished and heated to be provided by the Normal Board without cost to the city.

"Second. The course of study, text-books, examinations, promotions, etc., to be the same as in corresponding grades in the grades in the other schools, subject to such modifications as shall be approved by the Superintendent of Education.

"Third. Four lady teachers shall be nominated by the Normal Board and appointed by the Superintendent of Education to the permanent care and government of the classes, the salaries to be paid by the city, and the teaching to be done by the training classes of the Normal School as far as the principal shall direct, and under the constant inspection and instruction of the proper officers of the Normal School, the permanent teachers, with others assigned to the duty, being 'critics of teaching.'

"Fourth. The principal of the Normal Schools hall be the principal of the School of Practice, the permanent teachers being responsible directly to him and the school to be subject to the general regulations of the Normal School.

"Fifth. Pupils desiring admission to, or dismissal from this school shall be subject to the same regulations as are prescribed for the pupils in the public schools.

"Sixth. The public schools of the city shall be open at the proper times as 'Schools of Observation' for the training classes of the Normal School, and as such to be visited by them under regulations as the Normal principal and the Superintendent of Education may establish.

"Seventh. All practical difficulties in the working of this plan shall be adjusted by the principal of the Normal School and the Superintendent of Education, and all modifications of the plan shall be approved by the trustees of the Normal School and the Common Council."

The foregoing agreement was made in 1871, and has been in force until the present time. The number of the critics has increased from four to nine, and the number of pupils from 200 to 360, but the agreement has not been changed as it has proved very satisfactory.

JAMES M. CASSETY,
Principal Buffalo Normal School.

Dec. 3, 1900.

these are Terra Haute, Ind.; Oswego and Buffalo, N. Y.; Fitchburg and Bridgewater, Mass. In these schools there is frequently one critic teacher to every room, or where there is more than one room in a grade, one critic teacher for every grade.

This system does away with the necessity for separate Schools of Observation in addition to those schools in which the teachers in training do their practice work, as in some of the schools in Case II. Such separate schools of observation are condemned by the N. E. A. Committee on Normal Schools, page 19.

Schools in Case IV. (The Normal Independent Practice School.)

Practice Schools in Normal building with no relation whatever to city schools.

Considerably more than half of all the State Normal Schools are in Case IV, and have their practice schools in their own buildings, under their own absolute control with no relation whatever to city schools or city boards. The children in these Practice Schools attend them purely from preference, in spite of excellent public school systems and notwithstanding tuition charged in most of them. Forty-three State Normal Schools thus manage their practice work according to their own sweet wills—whereas only twenty-nine are distributed in the three other Cases having more or less definite relations with city boards. The majority of the small Normal Schools graduating from ten to twenty teachers a year find such practice schools fully adequate to their needs. But some large schools still prefer this form of practice schools—as at Emporia, Kan.; Ypsilanti, Mich.; the Minnesota Normal Schools; Milwaukee, Oshkosh and Superior, Wis.; and Albany, N. Y. Schools of this character are at once model schools and practice schools, and are by all odds the favorite type of Practice Departments in the Normal Schools of this country. They have the simplest organization; they represent most easily and most truly the Normal School in which they are situated, and they leave the Normal School authorities with no restrictions upon their control. That these practice schools, most of them charging tuition, survive and increase side by side with free public schools is a high tribute to their efficiency.

An interesting evidence of the growing effort of the normal schools to benefit the rural school is seen in two reports. At Monmouth, Ore., a rural school two miles out of town is added to the usual graded system—and at Terra Haute, Ind., the principal writes of his intention to soon furnish his graduates with the opportunity to practice in a regular country school.

This is in line with one of the suggestions of the N. E. A. Committee on Normal Schools.

Some General Facts concerning the Management of the Practice Department in all four of the Cases named.

Relation of the Normal School Faculty as a Whole to the Practice Department.

In fifty-one of the seventy-two Normal Schools reporting, the several members of the faculty taught the methods of their special subjects; *i. e.*, the professor of English taught the language and grammar methods; the professor of mathematics, the arithmetic methods, etc.[1]

In seventeen of the seventy-two, all the methods were taught by special teachers of methods, who were often critics or supervisors of practice as well.

The established tendency thus seems to be decisively in favor of the regular teachers of the faculty teaching the methods of their special branches. This is a wise procedure, since method divorced from subject matter is apt to run wild; but its special value is in causing the whole faculty to study the professional phase of their work and to check their own class instruction. It makes every course of instruction lead up to the practice department as the unifying center of the Normal School.

Sixty-eight schools answered the question as to whether the members of the faculty supervised the teaching of their special subjects in the practice work. Thirty-four answered *yes* and thirty-four answered *no*—but in most of the thirty-four answering *yes* the supervision is either simply in special subjects like Music, Writing, or Drawing—or else it is nominal, amounting to observation or occasional inspection—all the active work of supervision falling to the principal of the training school and his assistants. Were it not so the opportunities for friction which always offer under divided control would be too numerous for comfort or efficient work. On the other hand it would

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[1] "The curriculum of the training school should directly influence that of the normal school."

"The method of teaching in the normal school should be essentially the same as that pursued in the training school, since both are founded on the same general principles."

"In spite of all the theory that we offer to students in regard to the method of teaching, they will always teach largely as they have been taught."

"If a normal school professor himself teaches in one way and still expects his students to follow essentially a different way with children, he is likely to be greatly disappointed."

"There should be frequent faculty meetings, whose object of discussion should bear close relation to the training school, and often spring out of it directly." N. E. A. Report on Normal Schools.

seem to be a distinctly desirable thing to have Normal School teachers sympathetically inspect the work of practice teachers in their special branches—making reports to the president of the school after conference with the supervisor of practice. This clinches the unification spoken of in the preceding paragraph—for if method in the hands of a special teacher of "methods," divorced from subject matter runs wild, method divorced from its application in the school room becomes theoretical.

Sixty of these schools have supervisors of practice, which shows where the active work of supervision must logically fall.

Practically all of the seventy-two Normal Schools reporting, require observation lessons from their practice teachers—either before allowing them to teach or accompanying their teaching. Model lessons given by the critic teachers and the best students are the ones usually observed. A half dozen representative schools report that the teaching of the regular academic professors is observed and written up by student teachers. I do not see why this practice should not be more general. Normal School teachers too often let their own class instruction drift widely from the methods they lay down to the student teachers —and to have their own teaching endure the criticism of the student teachers is an excellent corrective. Rash students may abuse the privilege—but they can be promptly reasoned with. The abuse will not be general.

One school in Arizona requires occasional reports of observations on the teaching done in rural schools.

Special Teachers of Methods.

Forty-four Normal Schools have special teachers of methods —who teach methods in addition to the methods taught by the academic professors. As a rule the special teachers are required to teach primary methods, which have a tendency to be theoretical in the hands of academic professors who have had little practical dealing with primary children.

Twenty-six schools get along without any special teacher of methods.

Number of Grades in Practice School.

Fifty-eight of the Practice Departments reporting provide eight grades or more for student teachers to work with. Thirteen have less than eight grades. This is a remarkable record, and shows at a glance what strides Practice Departments in Normal Schools have made in the last twenty-five years. Two or three large schools maintain high school grades in the Practice Department.

Most of these schools have special supervisors or critic teachers for the several grades or departments.

KINDERGARTEN IN PRACTICE DEPARTMENTS.

The kindergarten has been an interesting development in State Normal Schools. A few years ago I had occasion to record that the Normal School at Oswego, N. Y.,[1] was the first State Normal School in the country to include a course in kindergarten training as a part of its complete scheme of professional equipment for a teacher.[2] In 1888 the number of State Normal Schools offering such a course had increased to nine—and now in 1901 it appears that thirty-five of the seventy-two Normal Schools reporting have well equipped kindergartens and kindergarten training teachers.

MANUAL TRAINING IN PRACTICE DEPARMENTS.

It still seems to be a question whether the Normal School is the proper educational institution to provide complete instruction in manual training. Nearly all the State universities and colleges of agriculture provide such instruction as well as numerous manual training schools and schools of technology in the large cities. Educational sentiment has heretofore wavered on the question as to whether manual training was to be an integral part of all school instruction or a species of special training for special pursuits like the trade schools of Europe. That sentiment has now crystallized into the doctrine that manual training is an essential part of the educational process at all points of the system, and as such it seems to be the plain duty of the Normal School to provide proper equipment for the adequate instruction of its graduates. This must include the teaching of manual training in the Practice Department.

Twenty-five of the seventy-two State Normal Schools already have such classes in the practice department. Most Normal School graduates are women, and it would be a mistake to require them to undertake work in metal and blacksmithing. But it has been demonstrated beyond cavil that young women can learn to saw, plane, chisel, and even use a turning lathe to good advantage—and it increases immeasurably their independence in the school room and community. Ten of the forty-four schools without equipment for manual training expect to have such equipment in the near future.

The syllabus ought to have included a question on the school

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[1] The Oswego Movement, Vol. XXXIV, Pedagogical Library. D. C. Heath & Co.

[2] From information furnished me by Principal Palmer, of Fredonia, N.Y., there seems to be some doubt as to whether Oswego or Fredonia was the first to offer such a course.

garden. The teaching of agriculture in rural schools is rapidly coming to the front—and those Normal Schools having large grounds will find the school garden the most practical way of working that idea out in the practice classes as Nature Study.

Size of Practice Department.

The largest single school given over exclusively to the purpose of Practice Teaching and reporting a definite number, is the State Normal School at Oswego, N. Y. It numbered five hundred and sixty. At Willimantic, Conn., where an Oswego teacher directs the work of the training department, the number of pupils is reported as being between five hundred and six hundred.

New York State is quite noteworthy for the size and importance given to its Practice Schools. Oswego has already been mentioned with five hundred and sixty children; Albany reports five hundred; Cortland has four hundred and fifty; Geneseo has four hundred; Buffalo, four hundred, and the remaining New York State Normal Schools have little less than these.

The smallest Practice School reported has eighteen pupils, and the next smallest thirty. Of seventy schools reporting on this point, fifty-two have more than a hundred pupils in their practice departments, and only eighteen have less than a hundred.

This statement indicates a most remarkable development in this particular phase of Normal School work. Many educators can recall the time when large Normal Schools existed and flourished like green bay trees without any practice schools, and in others it was intermittent, depending not infrequently upon the amount of persuasion which could be brought to bear to induce parents to trust their children to practice teachers. Well nigh a revolution has occurred in the parental attitude toward these departments, the great majority of the schools reporting large waiting lists of parents anxious to have their children entered. There are still—as there always will be—dissatisfied parents, but not more, and usually not so many as register objections to public school teachers.

Amount of Practice Required.

If this development of Practice Departments were confined to considerations of size it would not mean much; but the time growth has been as striking as the size growth. An investigation into the early history of normal schools in this country will reveal the fact that although normal schools were established twenty years previous to the civil war, there was no uniform recognition of the vital function of real practice teaching until the close of the war—a recognition that was brought about on

a large scale by the Oswego Normal School in the early sixties. Practice classes consisted of a dozen or more children, and were taught by the practice teachers for only a few weeks at a time—and of course—under quite abnormal conditions. While in some schools the practice teaching consisted simply in one of the students using her classmates as pupils—a makeshift attended with but poor results. At the present writing, however, out of sixty-four State Normal Schools reporting definitely on this point, forty-one require two hundred or more hours of practice teaching a year—*i. e.*, one hour a day for the school year of forty weeks; while but twenty-three require less than that amount. I am inclined to think that the real state of things is much better in this regard than the face of our returns indicates as many schools did not report "hours," but days, weeks or months, leaving us to determine whether the teaching was one hour a day or more. Quite frequently we could do this from the catalogue, but where this could not be done our estimate was made under rather than over the truth.

The most common amount reported from schools—especially in the west—was two hundred hours—or an hour a day for the year of forty weeks, being fully up to the recommendations of the N. E. A. Normal School Committee.

As in point of size of practice schools so in point of amount of practice teaching, New York State Normal Schools easily lead the others, four hundred hours being the most frequent amount reported from the New York State schools. Maine and Pennsylvania seem the conservative States in regard to the "Learning by Doing" maxim as applied to learning the teaching art. Fifty lessons is reported as the required amount of practice from one of these schools, and the others in these States average but little over one hundred hours—at least one hundred per cent. below the average of all the other normal schools. In Pennsylvania this may be due in part to the varied character of these schools, many of them dividing their purely normal school function with college preparatory departments and commercial departments.

Studies Allowed in Addition to Practice Work.

The report shows that a wide diversity exists among the State Normal Schools as to the number of regular studies a student is allowed to take while doing practice teaching. The nearest approach to ordinary school conditions is where the student teacher is engaged for a half day or more in the management and teaching of a room or grade. In such case it is quite evident that the practice teacher could not prepare any regular study for recitation in her regular Normal School course—since about all of her time would be required to pre-

pare the lessons and plans for the practice school classes. This plan is followed at Oswego, N. Y., Willimantic, Conn., Providence, R. I., Fitchburg, Mass., Worcester, Mass., and Monmouth, Ore. Five other schools allow only one subject; eight allow two. Four State Normal Schools in Pennsylvania and one in North Carolina allow the students to take as many as six subjects in addition to practice. It would seem that one hour of practice teaching—with its accompanying lesson plans, observation lessons and critic meetings—easily requires an average of three hours of preparation. Two academic subjects then ought to be all the average student should be allowed to take in addition to an hour's daily practice teaching, and three such academic subjects ought to be the maximum allowed the brightest.

Probably the fact which this investigation most emphasizes is the remarkable diversity which obtains in the form the practice teaching assumes in the various State Normal Schools of the country. Not only do schools in different States differ widely from one another in this respect, but schools in the same State develop entirely different forms of practice teaching.

It is not the purpose of this paper to draw conclusions. I may be pardoned, however, for remarking that where the local conditions are favorable, Case III, where the city sends a large number of pupils to a Practice School situated in the normal school building, seems to combine in itself the largest number of advantages to all concerned. The returns make it clear, however, that where local conditions do not readily lend themselves to Case III, it is the part of wisdom to adopt that form of practice department to which conditions are favorable. At the present writing Case IV is far and away the favorite form of practice department among all types of normal schools, large and small, east and west. The freedom of control enjoyed by the normal authorities seems to lie at the bottom of this preference.

Side by side with diversity one notices that the tendency is slowly but surely setting toward central boards of control in all sections of the country. This has been most noticeable in Massachusetts, New York, Michigan, Wisconsin and Minnesota. More uniformity must undoubtedly result from this centralized control—but like the genius of all American governmental institutions, it is that form of uniformity which least interferes with local differences. The uniformity may relate to purchase of supplies, requirements for admission, composition of boards, and certain minimum requirements for graduation—but it wisely holds aloof from methods, detailed forms and local relations between city and normal schools. The principal is

supreme here, as he should be, and he is free to follow lines of least resistance in securing results sought by the State.

It is worthy of note in this connection that the legislatures of several States have in late years required the citizens of any town where new Normal Schools are to be established to guarantee to the normal authorities suitable buildings and a sufficient number of grade pupils to furnish the Normal School with a practice school containing all the grades of a city system below the high school.

SUMMARY OF ANSWERS TO GENERAL QUESTIONS REFERRING TO SCHOOLS IN ALL FOUR OF THE CASES.

Number of schools answering:	YES.	No.
Do Heads of Departments (Normal School professors) teach the *methods* in their subjects?	51	7
Do Heads of Departments supervise the teaching of their subjects in the Practice School?	34	34
Are there Supervisors of Practice or Principals of Practice Schools?	60	8
Are systematic observation lessons required?	66	1
Is there a special teacher of methods?*	44	26
Are there 8 or more grades in Practice School?	58	13
Does the Practice School include a Kindergarten?	35	36
Is manual training taught in Practice School?	25	44
Is manual training planned for?	10	
Are there 100 or more pupils in Practice School?	52	4
Are 200 or more hours of practice teaching required?	41	23
Are practice teachers limited to 3 or less academic subjects?	28	32

*Most frequently the special teacher of methods teaches primary methods only.

NOTES ON CHILD STUDY IN EUROPE.

By WILL S. MONROE, State Normal School, Westfield, Mass.

During my recent Sabbatical year in Europe I gave considerable time to the status of the child study movement in the different countries that I visited; and, since not a few of these countries have drawn their chief inspiration from the American work, I have thought that a brief résumé of my notes would not be without interest to the readers of the *Pedagogical Seminary*.

In Germany, where the movement is oldest, one does not find the degree of progress that might rightfully be expected. The best harvests from the late Professor Preyer's splendid labors, Germans confess with regret, have been gathered beyond the borders of the fatherland. Nevertheless, one finds four or five centers of interest and activity in matters pertaining to the study of children. At Jena, for example, during the summer session of the university, a considerable interest is manifested by the forty or fifty people who frequent these summer meetings. Director Johann Trüper and his excellent institution in the suburbs of Jena stand for much that is best in the study of defective children. The same may be said of his *Zeitschrift für Kinderforchung*, which is the organ of the German Child Study Union, an organization with one hundred and sixty members, and holding its annual meetings in connection with the summer school at Jena. Rector Chr. Ufer, of Altenburg, is associated with this review and identified with the Jena movement. He is, in addition, editing a series of standard books on the psychology of childhood. The first volume was a translation from the French of Compayré's Mental and Moral Development of the Child; the second, a translation from the Italian of Colozzi's Pedagogy and Psychology of Play; and a forthcoming volume is to include a series of essays on the psychology of the child by President G. Stanley Hall. It should be a matter of regret to Americans that President Hall's first considerable book on child study should first appear in Germany.

In Berlin, too, one finds a child study movement with Professor Karl Stumpf and Dr. Ferdinand Kemsies, and the latter's journal, the *Zeitschrift für pädagogische Psychologie und Pathologie*, as the official organ. The movement has instituted the Berlin Union for Child Psychology, and has enlisted the

interests of a considerable number of students in the University and teachers in the secondary schools at Berlin.

The Bavarian teachers, through the zeal and activity of Dr. Joseph Stimpfl, of the nomal school at Bamberg, have shared with the Hamburg teachers the honor of bringing to considerable number of elementary teachers the methods and results of child study. Professor Stimpfl has been the moving force in South Germany of all that is best in modern education; and in addition to his teaching at Bamberg, he has found time to translate the child study books by Sully and Tracy; and, as already noted, he is now engaged in translating into German a volume of child study papers by President G. Stanley Hall. The Teacher's Association at Hamburg conducted a reasonably satisfactory investigation of the spontaneous drawings of children, and more recently of children's interests in reading.

Professor Hermann Schiller, formerly at Giessen, and now at Leipzig, lectures every year on the psychology of childhood to a limited number of university students. He is, as will be recalled, associated with Professor Th. Ziehen, formerly of Jena, and now at Utrecht, in editing an extended series of monographs on pedagogy and psychology, a considerable number of which bear on child study. In an interview with Dr. Stephen Waetzold, now connected with the ministry of public instruction at Berlin, and who represented the German government so ably at our educational exposition and congress at Chicago in 1893, I learned that at least one official believed that most of the psychology with special reference to philosophy as now taught in many German normal schools must at no distant date be supplanted by instruction in psychology of the child and the applications of the same to the work of teaching. Dr. Spitzner, at Leipzig, is also doing considerable to arouse an interest in the study of children on the part of teachers and parents.

In France the movement is represented by a national society and several independent centers of interest, as in Germany. The national society with headquarters at Paris, and sustained largely by Professor Ferdinand Buisson, the professor of pedagogy in the University of Paris, and his students and friends, has accomplished less than a similar organization in Great Britain, and this in the main because activity has centered almost wholly about the central organization. It has, it is true, enlisted the co-operation of a few of the near-by normal schools—men of the splendid qualities of Principal Devinat, of the normal school at Paris, and the late beloved Professor Leon Marillier—but too much of its energy has been spent on an unwieldy central organization. The course of study in French normal schools is so inelastic that instruction in child psy-

chology would in many quarters be considered an undue assumption on the part of over-zealous teachers whose sole duty is to teach just what the code exacts, and no more.

Professor Alfred Binet, as Americans well know, has been most active in extending his investigations to a wide range of public schools, and quite successful in enlisting the interest of the teachers of these schools in inductive and quantitative studies. Professor Binet's laboratory at the Sorbonne has also trained a considerable corps of promising men who are certain to do much to advance the study of psychology in France. The president of the rapidly growing and already large university at Lyons—M. Gabriel Compayré—continues to be a force in all progressive movements in France, and the national child study society counts him among its active members. Lyons, too, has a professor of pedagogy—M. Chabot—who is identified with the child study movement, and who has made a number of investigations which have been important contributions. Mr. Auguste Mailloux and his *Revue Internationale de Pédagogie Comparative* are related to the child study movement through a keen and intelligent interest in the study of defective children.

I had less opportunity to get personal information concerning the status of child study in Switzerland than in some of the other European countries. The department of psychology at Zurich has turned out several pieces of creditable work. Flournoy at Geneva and Karl Groos at Basal have both made notable contributions—the former to pathological questions, and the latter to the psychology of play.

In Russia, the investigations of Dr. Alex. Netchaeff at St. Petersburg have attracted more than national attention. Dr. Netchaeff, who is connected with the university, believes heartily in the value of experimental psychology to teachers and of the application of the results of psychology to the work of teaching. He has made numerous inductive and experimental studies on Russian school children, and has published both in Russian and in German.

The pedagogical laboratory established by the board of education at Antwerp is a notable European departure. Dr. M. C. Schuyten, a trained psychologist, is in charge, and he is engaged in experimental work of a kind calculated to inform those entrusted with the management of the city schools on the knotty questions which every board of education is forced to meet. Here we have the consulting psychologist of Professor Royce, and in addition the psychological laboratory, and the two working together for the pedagogical interests of the city. Chicago, I believe, has something of the kind; but, so far as I know, Antwerp took the initiative in the matter of es-

tablishing a pedagogical laboratory. Year books are issued by Dr. Schuyten which summarize the lines of investigations, and the two volumes already issued, as well as a personal visit to the laboratory, give me hope for its future.

There is a small child study colony in Denmark, and I had the pleasure of meeting a number of the adherents at a dinner party at Copenhagen recently. Miss Kristine Friedriksen, who represented Denmark at Chicago in 1893, took the initiative on her return home, and now that she has regained her health and has been placed at the head of the newly organized normal school at Copenhagen, it is her purpose to resume activity in this matter. Supt. Olsen and Miss Forschhammer have both engaged somewhat in the child study work, and have co-operated with the British society. In Norway, Mr. Thomas Parr, of Bergen, and Dr. Kristian R. R. Aars, of Christiana, have made investigations and published studies, and the same is true of Dr. Sidney Alrutz at Upsala, Sweden. The movement in the Scandinavian countries lacks organization; but in Denmark, at least, a national society will shortly be formed. It was a matter of some surprise to find very wide-spread interest in child study in Bohemia. At Prague I attended a lecture in the Czech faculty of the university on child study that was followed by something more than a hundred students of both sexes. Many of these were teachers in the public schools. The Bohemian movement is mainly due to Dr. Frank Cáda, professor of pedagogy and psychology in the Bohemian faculty in the university at Prague. Dr. Cáda edits the Bohemian Mind (*Ceská Mysl*), a high grade review, devoted to pedagogy, psychology, and philosophy. Associated with him are Drs. Drtina, Krejci, and others. Summaries of American studies by G. Stanley Hall, E. Harlow Russell, Frederick Burk and others have been translated into the Czech for the use of Bohemian teachers. Altogether the Bohemian movement impressed me as possessing a good deal of vitality.

In Great Britain the child study movement has assumed quite remarkable proportions during the past half dozen years, no inconsiderable part of the inspiration having been drawn from America. Professor Earl Barnes has been in England for some years, and he has aided in many ways the development of the child study movement there. Dr. Hall and the Clark University studies have also been important factors in the promulgation of child study doctrines in Britain. The British Child Study Association, with local branches at London, Edinburgh, Cheltenham, Birmingham, Derby, and Manchester, has points of excellence as an organization which most of the State child societies have lacked. The national association numbers among its members some of the ablest psychologists, educators and

alienists in the country—men like Lloyd Morgan, Sully, George E. Shuttleworth, Fletcher Beach, Dr. Kimmins, Henry Holman, J. C. Hudson, Francis Warner, George Wilson, J. Gunn, Patrick Geddes. And the local associations have enlisted the interest and co-operation of able women like Miss Kate Stevens, of London; Miss Mary Louch, of Cheltenham; Miss Margaret Clapperton, of Edinburgh; and Miss Findlay and Miss Young, of London. The local branch is the real element of strength of the British Child Study Association, and the State societies in our own country might with profit adopt some of the important features of these branches. As is well known, the British Association publishes a very useful little review, *The Paidologist.* This is edited by Miss Clapperton, well known to many Americans through her presence at the Clark University Summer School.

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THE FIRST MODERN SCHOOLMASTER.

By Wm. H. Burnham, Clark University, Worcester, Mass.

Those who like to draw analogies between the development of the individual and that of the race cannot fail to note the parallel suggested between the period of relatively slow rate of growth and tardy development in the youth before puberty —the sluggish dead level years noted by teachers and shown by investigations, perhaps from 10·to 14 in boys and a year or two earlier in girls—and the barren, unpromising years of the Middle Ages. The resemblance is still more striking between the new birth of adolescence in the individual with its acceleration of growth and development, its fulness of life and manifold interests, its unwonted experiences and achievements, its still more noteworthy prophecies and ideals, and that great wave of racial development we call the Renaissance, with its new world consciousness, its intensification of human personality, its interest in the records of human thought, its enthusiasm, its vanity, its ambition, its achievement in science, in literature, in art. Both in the individual and the race the dark ages are not without gleams of light and prophetic anticipations. In both, this period of relatively slow development seems to be preparatory to the coming crisis. Thus the middle ages were by no means devoid of intellectual life, culture, and progress; but in historical perspective they appear as the fallow years which stored up the energy manifested in manifold ways at the great awakening. Thus the period of the renaissance has especially attracted students, and many new facts have been brought to light in recent years.

It would have been surprising if the movement that produced great scholars, artists, scientists, discoverers, men of letters, and men of affairs, had not produced great teachers. And, although the humanists as a rule seem to have had little inclination to the teachers' calling, great schoolmasters did appear; such were Guarino in Italy, Sturm in Germany, and Lily, the first head master of St. Paul's, in England. Probably the best representative of the early Humanist teacher, and certainly the one whose career was prophetic of the schoolmaster of the future, was Vittorino da Feltre (so called because born at Feltre), a man who never wrote a line for publication, except a few letters, but whose fame as a schoolmaster has sur-

vived, and whose name has come down to us along with that of Savonarola, the monk, of Piccolomini, the historian and Pope, of Macchiavelli, the diplomat, and the other great scholars and artists of the time; and who has rightly been called "the first modern schoolmaster."[1]

Vittorino was born in poverty, but of a highly respected family, in 1378. Of his boyhood we know little, but in 1396 at the age of 18, the very year when Chrysoloros, the first professor of Greek in the West, was invited to Italy from Constantinople, he went to the famous university of Padua, where Petrarch's spirit still lived, where his library was preserved, and where his pupil, Conversino taught; where a more objective method was beginning to reform the old dialectic; and where were gathered students from far and near, from the English isles, from the Low Countries, France, Germany, Hungary and the East.

Vittorino supported himself while a student at the University by giving instruction as a private tutor in the rudiments of grammar; and in this way he was able to attend the courses on dialectics, philosophy, and rhetoric. He remained at Padua for nearly twenty years. Like most of the Humanists, he was at once a teacher and a learner, attending the lectures of public professors even after he had taken his degree. He received into his house a limited number of students, and took personal charge of their education. The poor were received without pay, the rich were charged high fees, and the treatment of the whole household was the same. The number of students was limited so that he could have direct personal supervision, and he dismissed any one who proved unsatisfactory in morals or who was too slow of intellect.

In 1422 Vittorino was called to the chair of rhetoric in the University of Padua, left vacant by the removal of the famous Barzizza to Milan. He accepted the call after much hesitation, but on account of the dissipation and disorder among the students remained only a year. Then he went to Venice, and in 1423 we find him conducting a school for the sons of Venetian patricians and others from various parts of Italy. But the same year he was called by Gonzaga, one of the Italian princes of the time, to take charge of the education of his children at Mantua. Though at first inclined to refuse the call, he finally accepted thinking that in training the future head of a state he would be benefiting his subjects, and that such a career would

[1] See Vittorino da Feltre and other Humanist Educators,—by William Harrison Woodward, Cambridge, 1897:—also Vittorino da Feltre, studi di Marcello Zaglia; Roma, 1890, pp. 7-88. This sketch is based chiefly on the excellent study of the Humanist educators by Woodward.

be no less a life of service than the monastic life which he had long contemplated. It is reported that he made only one condition: "I accept the post, on this understanding only, that you require from me nothing that shall be in any way unworthy of either of us; and I will continue to serve you as long as your own life shall command respect."

Here, at the age of forty-five, after his long apprenticeship as learner and instructor, Vittorino began the work that has made him famous as a schoolmaster. The details relative to this school are interesting. The teacher was slight and frail in appearance, but seldom ill. He had a constitution capable of enduring the greatest exertions, and had accustomed himself to most rigid discipline. Gymnastics had made him supple and graceful. His voice was low, his articulation clear, his expression grave and penetrating, but sympathetic and affectionate. He had strong passions and a violent temper, but great self-control. His dress was simple. He never even wore the Doctor's ring and gown. He was habituated to plain living, temperate in eating and drinking, and careless of cold, showing the superstition of the times in regard to artificial heat, and maintaining that the remedy for cold is exercise. In a word he mingled the rigor of old Roman discipline with the spirit of Christianity.

The pupils of this school were the princes, and the children of some of Vittorino's friends. Many of the latter, the children of poor parents, were supported by Vittorino himself. The ages of these pupils ranged from six to twenty-seven. At one time as many as eighty pupils were said to have been enrolled in the school; and sometimes half the number were poor children for whom he supplied not only instruction but also food and clothing. Undesirable companions were rigidly excluded from the school, even at the risk of offending wealthy parents. The princes were treated like the rest. Their father upheld Vittorino in this; for he made it clear that if he was to succeed, all temptation to luxury, idleness, and arrogance must be put away, and all scholars of whatever rank put on the same level of plain aod sober living.

The schoolhouse was a palace, pleasantly located near Lake Mantua, surrounded on three sides by meadows, bordered by the river and laid out with broad walks lined with well-grown trees. The house itself was of stately proportions, the interior spacious, with broad corridors, the rooms lofty and well-lighted. Vittorino stripped it, however, of all luxurious furnishings, removed the plate and tinsel, and the walls were decorated anew with frescoes of children at play. The name of this schoolhouse is noteworthy. The palace had been called Gioiosa, that is, House of Pleasure. This name of rather

doubtful suggestion did not suit Vittorino, but he ingeniously changed it, by altering one letter, to Giocosa. This is equivalent to Jocosa from Jocus, a synonym for Ludus, which means sport, and also is the usual Latin word for school. Thus the connotation is almost that of play-school. It is as if a man like Mr. Johnson, lately of Andover, should take some gorgeous building in a large city with the name "Palace of Pleasure," turn it into a schoolhouse, and call it a Play-school. This name was in harmony with Vittorino's aim always to make learning a delight, and with his method of appealing to the play impulse.

The curriculum in Vittorino's school consisted nominally of the old Medieval Trivium and Quadrivium,—Grammar, Dialectic, Rhetoric, Arithmetic, Geometry, Astronomy, and Music; but really the course of study was new. The relative importance of these subjects was different, the perspective was different, and, most important of all, the method was totally different. For example, instead of trying to get the four senses of a passage, the literal, the metaphorical, the allegorical, and the anagogical, his pupils tried to find out what the author's words really meant to common sense. Many other subjects, however, were introduced, and the programme was really a rich one. We are told that no subjects were wanting.

In Mathematics were included Arithmetic, Algebra, Drawing, Mensuration, Surveying, and Euclid. Astronomy was taught instead of Astrology. Natural History of a certain sort was included, and instruction was given in instrumental music, choral singing, and dancing. Vittorino, like other early Humanists, believed that ample variety in subjects must be provided. The modern doctrine, especially emphasized in recent years, that the mind, as well as the body, needs a variety of food, was a common opinion among the Humanists.

Vittorino's method was objective, inductive, and practical. Oral reading, declamation, and composition occupied much of the time. The aim was the expression of thought. Style was the great thing, to be sure, but this had a broad meaning with these early Humanists. Style meant permanence, credibility. It was the mark of the educated man. It had almost religious significance. It had practical value, too; for it gave personal distinction, and was the prime qualification for a public or professional career; but it did not mean ornament and tinsel. With Vittorino striving for oratorical effect found no favor. He taught his pupils to write simple prose free from ornament. The aim was *oratio plana, perspicua, dilucida, nulliusque interpretis indigens auxilio.*

The instruction in elementary mathematics was given by means of games, copying, it is said, the method of Pythagoras;

and the play impulse was utilized also in several other subjects; throughout the course, the appeal was to spontaneity and originality. The idolatry of text-books had not yet appeared, for there were no text-books, except, perhaps, a book or two of Greek or Latin accidence. The method was almost necessarily oral and inductive.

Especially noteworthy was the attention given to physical training and hygiene. Letters and arms are both honorable callings; the union of both ideal. The military career, however, has no attraction for some. All, however, should have systematic physical training. Vittorino introduced gymnastics as an art to be cultivated for its own sake as distinct from military training. His aim was hardy nurture, training in the alphabets of healthful activity, and his method, thoroughly sane and wholesome. He began with easy exercises and increased the strain by slow degrees. Free play had a very large place; ball-playing, running, jumping, and the like, were favorite sports. The lessons were broken by intervals for spontaneous activity, and he saw the pedagogical significance of play as well as its hygienic value. He believed that a child could not have intellectual acuity and be at his best for mental activity, unless he worked for a short period and had suitable recreation and exercise. The value of games as a moral stimulus was also recognized; and he had also a very wholesome fear of precocity. The story is told that on one occasion, hearing two boys on the play-ground talking about their lessons, he sent them away to play, saying, "That is not a good sign in a young boy."

Whatever may have been the practice with the later Humanists, the chief concern with Vittorino was not the content of culture, but the object of culture, the growing youth. The Classic literature was a means of developing the youth and preparing him for the work of life, but not the only means. The main point was to appeal to the interest of the pupil and adapt instruction to his individual talent. Prendilacqua has a passage quoted by Woodward illustrating Vittorino's practice: "'In truth,' so Vittorino used to say, 'we are not to expect that every boy will display the same tastes or the same degree of mental capacity; and whatever our own predilection may be we recognize that we must follow Nature's lead. Now she has endowed no one with aptitude for all kinds of knowledge, very few indeed have talent in three or four directions, but every one has received some gift, if only we can discover it.' Then he went on to compare the human intellect to the soil, with its varying degree of fertility, here good, here poor, but even the worst capable of some return to suitable cultivation. Hence he sought out that subject and that method of instruction which he

believed to be best adapted to each individual intelligence. Upon the dullest he would bestow infinite pains; that by devising simple tasks or some special form of training he might meeet the needs even of the least promising scholars."

The aim of education, according to these early Humanists, was the development of the Christian citizen. This involved the development of individuality and personality. The aim was distinctly practical. Learning, in the opinion of the Humanists, was no excuse for withdrawing from practical life and civic helpfulness. The method of obtaining this end involved moral, physical, and intellectual training; and instruction must appeal to individual interests and be adapted to the stages of individual development. This ideal was largely democratic. Humanism with them was an affair of the whole people. It meant life, and it represented the best means of developing men fitted for the work of practical citizenship. Personal distinction in society and in letters became a definite educational end. The ability to express thought in word and action was deemed essential, and social virtues of great importance. The essentials of good conversation—a trained voice, ease, courtesy, good temper, lack of vehemence and arrogance, poise, willingness to listen and to be convinced—must be inculcated. Dignity of bearing was the natural expression of corresponding moral and intellectual qualities. Hence an important aim of gymnastics is to develop a manly and graceful carriage. In a word, the individuality of a Christian citizen must be developed, and learning made available for action, for discussion, and for leisure.

There is much evidence of the success of Vittorino's school. La Giocosa was a seat of culture and noble discipline. It has been called another Accademia, and likened to the Trojan horse giving forth its band of heroes. Guarino, the other great educator of the time, sent his son to Mantua, and Poggio and Fifelfo, two of the greatest scholars of the time, did the same. Among his pupils were George, of Trebizond, the famous rhetorician; Valla, a distinguished Latin scholar; Perotti, professor of rhetoric at the University of Bologna and author of the first modern manual of Latin Grammar; Ognibene, a successor of Vittorino as schoolmaster at Mantua, and the Bishop of Aleria, editor of the *Editiones Principes* of the great works of Latin literature. The impress that Vittorino's training made upon the princes was also great, and he was loved and esteemed by his fellow Humanists, and venerated by the citizens of Mantua for his character, his philanthropy, and his influence on the side of good government.

To some readers this account of Vittorino may seem to furnish an example of the halo often cast about a man by historic distance; especially what has been said about his methods

of training and discipline may be discounted. But Woodward, whose commendable study of the early Humanists has been our guide, calls La Giocosa "an ideal school, and, so far as a school may be, an ideal home;" and of his own story of Vittorino's discipline he says: "What is here written may seem a fancy sketch based on the adulatory method of criticism common to the fifteenth century. But we have the correspondence, fragmentary but most significant, of Vittorino himself, the unvarying testimony of scholars who spent their youth and early manhood under Vittorino; the indirect evidence afforded by those of his pupils who became famous schoolmasters in their turn; and the respect of men of so wide experience and such ample opportunity of information as Guarino, Ambrogio, Filelfo, and Poggio,—a respect due not only to his attainments, but to the noble temper by which Vittorino gained and kept his unique authority. We may trace the characteristics of this new discipline, if we will, to the study of Plutarch's Treatise, and of Quintilian. Something no doubt was due to the revolt of the Humanist against the doctrine that the body is the enemy of the mind and of the spirit. But most of all do we feel that Vittorino could dispense with harshness just because he was intensely sympathetic with the young, was master of his task in all its detail, and pursued it with an undivided mind. Moreover, we know that he was aided by able colleagues, men of like mind with their Master; for most of them had been trained by Vittorino himself. But the last word that can be said is after all just this: the secret of his authority lay in the genius of the man himself."

Had Vittorino no faults? Yes; a few minor ones hardly worth mentioning, and at least one very serious one. He neglected the Mother tongue and its literature represented by Dante, Petrarch, and Bocaccio. This was quite as much the fault of the times as Vittorino's, but nevertheless a fault. We can pardon it in the Italians in their first enthusiasm for the new learning, and because the Italian tongue was crude and unformed, while Latin had never been really a dead language; but this very fault worked to the undoing of Humanism later, and has been the easily besetting sin of the teacher ever since.

So much for Vittorino's school and methods. As a representative of the schoolmaster's calling he marks the advent of the professional teacher. He not only, as Woodward has pointed out, together with his friend and rival Guarino, rescued the function of the schoolmaster from contempt, but he anticipated, perhaps unconsciously, many of the most important educational doctrines of modern times—that the aim of education is the development of interest and the power to think, that development should be harmonious, that mental

activity is dependent upon physical conditions, that play has educational significance and that lack of interest in play is a bad sign in a child, that there must be due alternation of subjects, that the carriculum must be varied, that instruction must be individualized, adapting content and method to individual talent and capacity, and hence that children must be observed.

The writer must admit an admiration for Vittorino as a teacher. In an age when school life was child torture, and the masters were often, as Erasmus said, better fitted to be butchers and hangmen than to be teachers, Vittorino made learning a delight. At a time when dialectic had been the scholar's art for centuries, he taught his pupils to think rather than to split hairs. At a period when scholars were dazzled by the wealth of the new learning, he did not forget the object of culture the growing youth. When life was all too short for the demands of the intellectual life, he broadened the Humanist ideal to include physical development. In a country where luxury prevailed, although he taught in a palace, he inculcated simplicity, frugality and hardy nurture. The protégé of a petty despot, he insisted upon the freedom in teaching that alone makes the highest success possible. Without text-books and similar aids, when learning was necessarily limited to a few subjects, he nevertheless enriched his programme and gave variety. Without the aid of educational literature, except that of the ancient writers and of two or three contemporaries, he practiced the soundest pedagogy. At a time when scholars became famous by writing platitudes in verbose Latin, he avowed that he felt no call to increase the bulk of written matter, and was content to remain merely a schoolmaster.

Try both school and teachers by the best standards of today, and they stand the test creditably. Prof. Palmer has summed up the essentials of a good teacher in four qualifications: 1, an aptitude for vicariousnes, *i. e.*, the ability to get out of self and into the children, involving insight, sympathy, sensitiveness; 2, an accumulated wealth, *i. e.*, of knowledge and interest beyond the requirements of the lessons to be taught; 3, the ability to associate learning with life, the character that makes knowledge vital; 4, the willingness to be forgotten, self-repression, the sacrifice of one's own interests for the interests of the pupils.

Test Vittorino by this standard. There is good evidence that he had each of these essential qualifications of the great teacher. His aptitude for vicariousness is proved by the fact that his pupils understood and loved him. His wealth of knowledge is abundantly shown. He had spent twenty years at the University, was one of the leading mathematicians and

perhaps the best Latin scholar of his time next to Barzizza, he knew Greek, and had not neglected other subjects. Moreover, he had held a chair at the University and enjoyed the fellowship of eminent scholars, and was interested in the social and political life of the city where he dwelt. That he had the ability to associate learning with life we have most convincing evidence. His aim was to make men rather than clever scholars, well-equipped citizens fitted for any position they might be called upon to occupy. In his own character learning and life were most intimately associated. Dr. Pastor in his History of the Popes says: "The secret of this great schoolmaster's success is to be found principally in his religious and moral qualities, his disinterestedness, his humility and simplicity, and the charm of his virginal purity." Finally, he was willing to be forgotten, and he was forgotten. Only recent investigations in Italy and Germany have fully revealed his work and given the opportunity for history to do him justice. "Probably," says Rosmini, as quoted by Pastor, "the world had never before seen such a schoolmaster, who was content to be a schoolmaster and nothing else, because in this calling he recognized a lofty mission; one who, just because he sought nothing great for himself, found all the richer reward in the results of his labor."

The question may fairly be raised whether Professor Palmer should not have added a fifth essential qualification of a good teacher, namely, health; for though one have sympathy and insight, a very passion for vicariousness, if he have not health, the highest success will be impossible; and one may have all knowledge, and character that makes knowledge vital, one may forget self and be willing to be forgotten, but if he have not health it profiteth him little. Not among the least of Vittorino's achievements is to be reckoned the fact that in a malarial country and in an age when the pestilence must be fought in darkness, he nevertheless kept in good health until two years before his death, which occurred in 1446, at the age of 68. He acccomplished this by constant regard for hygiene and regular and rigorous gymnastic exercise.

As an individual Vittorino represents the professional teacher, and his own career is prophetic of what the teaching profession has not yet after more than five centuries, but will some day, become. In him the function of the teacher was differentiated from that of the priest and the scholar. He was willing to segregate himself in the little community in which he lived, and yet was on terms of friendship and reciprocity with contemporary scholars. We see in him the spirit of professional honor in the conditions of the compact by which he entered his work at Mantua, and in the fact that in an age of numerous quarrels among scholars,

it was impossible to quarrel with him. And in the whole history of the teacher's calling few can be mentioned who have had such vital professional interests and have so completely won the love and respect of the society in which they lived.

It is not difficult to distinguish the elements that contributed to Vittorino's success. They have already been suggested. As they involve the conditions essential anywhere to the highest success in teaching, it is worth while to résumé. Among them are the personality of the man, his genius for teaching, his pedagogical instinct; his broad, definite, practical aims; his freedom in instruction, in discipline, in organization (he not only chose his own teachers, but for the most part his pupils also); his appeal to spontaneous activity, originality, and the play instinct; his observation of pupils and his adaption to individual talent and capacity, his practical child study if you like; his alternation of work and play; his regard for simplicity, frugality, hardy nurture, and health; and the democratic spirit and organization of his school.

In contrast to Vittorino's work history presents in gloomy outline, on the one hand, the story of the medieval teacher, sometimes grotesque, sometimes pathetic, sometimes brutal; and on the other, the sorry tale of the teacher's calling for the next five hundred years. Already among the later Humanists in Germany the educational ideal had become narrow, formal, and aristocratic. When Humanism crossed the Alps it lost much of its vitality. As Ziegler, the German historian of education, says: "Much of its beauty and freedom was choked in the dust of the German schoolroom, and what concerned humanity and the welfare of the whole people was narrowed to a mere affair of theoretical and practical pedagogy."[1] Thus the great Johannes Sturm, who "stamped his iron heel" on German secondary education, represents a type of teacher, formal, mechanical, scholastic, a great mechanician, a great organizer, a great creator of school programmes and systematic method, but as a teacher, one very different from the broad, sympathetic, vital, practical type illustrated by the schoolmaster of Mantua.

[1] Geschichte der Paedagogik, p. 50.

A FEW SUGGESTIONS FOR THE EDUCATION OF WOMEN.

By KATHERINE E. DOLBEAR.

If women could feel in their own hearts that they are men's equals intellectually and then proceed to show it in their homes instead of spending their whole time trying to prove it to themselves and to men, from the platform and pulpit, we might hope to see some improvement in their educational ideals. At present the stumbling block seems to be that women wish to contest against men rather than to co-operate with them; to try to secure positions which men desire regardless of their fitness for them.

It is not my purpose to show whether or not a woman can fill any worldly position as well as a man. I shall confine my suggestions to woman's education from a biological standpoint. No one can deny that nature intended that every woman should be a mother, and if education is to fit human beings to live their lives most completely physically, mentally and morally, and to do in the world what nature has best fitted them to do, surely a woman's education should teach her to be a skillful housekeeper and a wise mother. To fill such a position well would require as much natural ability, intellectuality, training and original investigation as is required for an A. M. degree. For centuries women were content to play their natural part in the world's life, but, during the last one they have gone to the other extreme, and are most interested in those things which are unessential and artificial.

The ordinary college education is unfitting enough for boys, but much worse for girls who work more diligently and waste upon it the strength which was trusted to them for the race and not for their own selfish selves. Hundreds of girls go to college to be in fashion rather than to get more education; it gives them a feeling of superiority even if they have no scholastic ability. At college they get a generous dose of English, modern languages, history, Greek, Latin and mathematics, and some take more or less science. When they graduate what can they do, and what do they wish to do? Perhaps most of all they desire to be independent, self-supporting and free to do as they please. The easiest and pleasantest way to do this is to teach, especially if they can get positions to teach the languages. Among college graduates there is a strong sentiment

against teaching children;—nothing below a high school position will be considered.

Even the girls who had more or less domestic taste before going to college are likely to have lost it while pursuing the charming culture subjects. They can't waste time washing dishes,—why, they 'll get rusty in their Latin, and that will never do. It seems as if college education of to-day tends to unfit a woman for almost every womanly interest.

I will suggest a little course of study to fill the years from fourteen to twenty-three, of a girl's life, which I believe would give her a very different aspect of the world, its duties and pleasures.

At 14 a girl is large, awkward, restless, afraid to talk, especially with older people, desirous of dressing prettily, much affected by what her friends think and say, easily pleased and easily hurt, and is happy and sad at almost the same moment. She rebels against being kept at one thing too long, is quickly interested, but just as quickly turned aside.

What can we do to help her safely over this trying stage? If she is sent to the high school her time will be spent on Latin, algebra, ancient history and English, and perhaps oratory. She detests the Latin, and can't do much with algebra. Unless she has a good verbal memory nearly all the work is hard and uninteresting. Perhaps she dreads the history so she is unable to sleep, then carries her note-book to the breakfast-table so she can study while eating. It comes to be her turn to speak in the elocution class, she can think of nothing else, can eat no breakfast, but hurries off to school with a headache, there she is unable to grasp what is being explained in her classes so intent is her mind on the event of speaking. The hour draws near, her heart pounds harder; the class passes to the oratory room, everything begins to get dark, there is a buzzing sound in her ears; after several have spoken her name is called, somehow she goes to the platform, speaks her piece and returns to her seat with a little feeling of relief, but so exhausted that she can do nothing during the rest of the day.

This is of course rather an extreme case, but I expect that if we knew how many young girls feel, this would not be so uncommon an experience as we might at first think. Are severe strains like this good for her physically? If they are physically bad then they are absolutely bad and should not exist. There are girls who greatly enjoy the work in elocution and who look forward with pleasure to the day when they shall speak from the platform. For such girls it is all right, and an opportunity of expressing themselves in this way should be given. My point is that for a nervous, self-conscious girl it is

harmful, and that instead of overcoming self-consciousness as it claims to, it increases it.

Rather than taking such courses in high school, suppose we allow her to spend some of her time learning to cook, she will probably like to begin by making candy and work gradually toward essentials. This would be a most natural way for her to begin. She would be directly interested in making the candy good, and the result would pay for the effort; then, too, she should at first be encouraged to make only those things which are likely to turn out well. Failure in cooking, when several are disappointed in the result, is most disheartening, and if teased about it she will either want to go off by herself and cry and decide not to try again, or else feel like throwing the whole thing at her brother and telling him he 'd better do the cooking himself if he knows so much about it.

If the subject of cooking was properly presented so girls could understand how much the health and happiness of the world depends upon it, they would all want to study it and insist upon being taught. Parents are often largely to blame for the attitude which their daughters assume in these matters. In a Massachusetts high school, of about 600 pupils, the course in cooking was elective and not nearly as well attended as it should have been. The biology teacher tried to influence all of the girls who took her work to take domestic science also. The reasons they gave for not taking it were sometimes quite interesting. Among the more intelligent, interest in the course was expressed, but it had been omitted on account of having a programme so full of compulsory subjects and several intended to take it the next year. One pupil from a less cultured home expressed the opinion of many from similar surroundings in quite definite language. She said she was n't going to be any one's servant, and she did n't have to learn to cook; that when she got through school she 'd get married, live in a fine house and have servants to do all such things. I do not believe she would ever have felt so if she had not heard it at home, but her mother was a hard-working woman, and probably anxious to see her daughter in more comfortable surroundings, so she tried to bring her up to feel above all labor.

German or French should be begun, or continued if the pupil was fortunate enough to have been instructed in it earlier. She is ready to get much enjoyment and useful information from botany and zoölogy if they are well taught. Music should be studied if she shows ability in that direction; it helps to express her emotions and to console when she is restless and out of tune with the world. Dancing, too, is of value, for it not only gives expression to the rhythmic sense but helps to make her feel at ease in company and to form habits of conversation and ability

to entertain. To be sure girls often go to extreme with regard to dancing and have almost a mania for it, but I doubt if keeping them from going to dancing school would help any in the matter. If they want to dance they will learn how any way, and the more they are prevented the greater effort will they make. If they received dancing instruction with the same regularity as their music, English and cooking. and saw its proper place in education, they would not carry it to such extreme.

Drawing and painting must not be neglected, if there is taste in either direction, and in connection with art instruction, choice of harmonious shades and tints, or contrasts, ought to be encouraged. The maiden might accompany her mother and have a voice in the selection of carpets, rugs, draperies, and especially her own dress materials. It is the dawn of keen interest in her personal appearance and advantage should be taken to instruct her in tasteful and economical dress. She might help in the making of her clothes with the more simple sewing, and gradually learn to do all by herself, though at 14 she would be likely to get discouraged long before she could finish a dress or even a shirt waist.

One of the most important things at this age is that she have suitable out of door exercise. Long walks which are not merely exercise for its own sake, but with some motive, as studying birds or flowers, playing golf or anything else which will keep her out and give her pleasant occupation. Boating is good exercise for summer, also tree-climbing, and coasting and skating in winter.

At 15 our girl is much more at ease and has a greater power of concentration. She will now sew with greater persistence, will practice dance music for hours so as to interest and be of value to her friends. She likes to dance, and wishes she were grown up so she could go to dancing school in the evening. She feels her importance and wants to possess things, wants a pet to care for, wants her own books and pictures, wants to select things for herself and others; then let her have pets, let her select her own library and have a room of her own to arrange as she likes with the understanding that she is responsible for its care, even the sweeping and washing of windows.

Allow her to cook as many kinds of things as she cares to, but especially to make one thing better than any one else in the house.

She should learn to keep her clothes in repair, and know the best way of mending all kinds of rents and tears and of darning. General instruction in physiology with special reference to hygiene are necessary, and in botany a study of moulds and bacteria would be opportune. The practical physiology work is

one of the most important subjects to be taken, and the student should not only know how to care for her own health, but should be made to do so. She should realize that her first duty in the world is to keep well and strong; to do only as much as possible without over tiring herself, to have great regularity in eating, sleeping and studying, to take plenty of out door exercise, and to have broad enough interests so she will not get despondent over her own little trials and tribulations. German, French, literature and music or art, or both should be continued, with interest as a guide as to the amount of each. Nature study would always be valuable, and if an interest in myth appeared she would learn some of the nature myths so she could tell them to her companions or to children if there was an opportunity. Girls of this age are fond of children, and like the grown up feeling which they have when little folks take hold of their hands to be led to school or across the street. This child love should be encouraged more than it generally is in the school. In the seventh grammar grade of a school near Boston a three year old child was one day brought in to visit for a few minutes. She was prettily dressed, and attracted the attention of the whole class for the moment. As soon as she had gone out the teacher asked how many of the pupils liked babies; all of the girls raised their hands, all of the boys kept theirs down tight, and the school mistress said she must say she agreed with the boys that she did n't like babies either. In telling about it at home one of the boys added—"That 's the time the girls got sat on for saying they liked kids." One would hardly expect a child's affections to develop naturally when surrounded for five hours a day by such an atmosphere of bitterness.

For the next three years the same general plan would be followed, adding careful training in breathing and vocal culture, reading aloud, especially poetry, and story telling.

At 18 a tremendous amount of altruism is likely to have developed, and a girl is almost dangerously affectionate. The chances are that she will be in love with some one. At this time she should have more or less care of children, for on them she can spend her affections, and both will be benefited. I 'm not quite sure whether it is safe for her to be so much in love with a man. I doubt if he can understand, appreciate and cherish it. Some can, but many cannot, and a girl of eighteen is not capable of judging. A young woman who has arrived at the twenties without having been situated so she could love fine music and art, the multitudinous exquisite forms in nature and the friendship and trust of little children, has been cheated out of half the pleasure of her life. Besides the æsthetic subjects her work in the languages would continue, and sev-

eral of the sciences might be taken up. Much work in physiology should be done, and she could take elementary physics and chemistry, more or less geology and simple astronomy, with as much field work as she could take without becoming fatigued. At 19 she will be ready to begin marketing, be interested in finding how to buy most economically and to make wholesome, palatable dishes from the least expensive food stuffs. She will also be interested in buying household furnishings and learning how to choose good, simple, durable things rather than extremely decorated and painted furniture made of cheap, perishable wood, and shrinkable and fadable materials.

Entertaining is a pleasant occupation which she should learn to do artistically. The chief thing here for her to learn is to accustom herself to discuss those things in which her guests are interested rather than to force upon them her own ideas and opinions. From nineteen on more fine work could be taken up, some fancy work and fine sewing, the cooking of more difficult dishes, planning of meals which would serve right constituents in proper proportions and be inexpensive and appetizing. Recooking foods which are left over requires considerable thought and care, and should receive more attention by American girls, as they are inclined to be wasteful in this respect. In connection with the preparation of foods, artistic serving should also be considered, but there should be as much individuality shown in the dining room as in the library, instead of an attempt to imitate one's neighbors in serving as well as the setting and decorating of the table.

Simple psychology and pedagogy will be valuable to her later, and might well be taken up at this time. If she is bright and natural she will be ready and willing to learn many children's games so she can enter into them and play and teach children to play them.

Her previous work in sewing should have prepared her to do good dressmaking by this time; to cut and fit her own clothes and to make over those which are out of style or need to be turned. The continual change in styles causes one of the most perplexing problems with which a woman has to deal. Unless she has a good income to spend upon her dress it is very necessary that she be able to do considerable in this line.

The latter part of the time would be spent in learning to care for persons during sickness; to know the symptoms of all the common diseases, especially those of children, the effects of various kinds of medicine, how to bandage all kinds of burns, cuts and sores, to restore consciousness after fainting and drowning, to give right antidotes for poisons, to keep charts of temperature and pulse, to understand the origin of the diseases

and means for prevention of spread, to prepare proper foods for invalids and how to keep the sick room bright and sweet and cheerful, doing just those things which shall be a relief to the patient, and knowing what not to do and when to leave him alone. During this whole period literature, music and art would be continued, also walking and learning more of nature's secrets. To complete the educational work a year of travel would be most beneficial; so that the young woman might see her country and feel more or less familiar with its different sections, its people and their various ways of looking at things. She would be less likely to think her way the only way, and in many respects she would learn to be more tolerant of the opinions of others and their modes of life.

In this discussion I have left out most of the subjects as they are now pursued in the public schools and colleges, but there is no objection to girls electing whatever subjects they choose, mathematics, Hebrew or Chinese, providing that the subject will not draw them from their natural and normal interests. If by studying mathematics the girl comes to think she is brighter than the rest of woman kind and that she is really too intelligent to waste her life in a humble little home, then it would have been better for her and for the race if she had never heard of mathematics. The race must continue, and there must be homes and mothers, and whatever tends to prevent either is bad for the world and ought to be cast away.

The new woman should be educated and cultured and refined, and she ought to have as much education as she can have without hurting herself physically or destroying her interest in her home. Why should she not take all the art, music, literature and nature, and enrich her home with it; not go out in search of it for its own sake, but for the sake of her home, to bring it in, to fill her home with all that is best and happiest in the world; to make it the center of attraction.

When woman can learn this and execute it, then many of the hard struggles of the world will be lightened. She will be able to live more economically, so her husband will not feel obliged to labor every day in the year, and then perhaps steal in order to keep her wants supplied. He will not need to do so much, so there will be labor for more and less would be in a destitute condition.

Understanding something of her child's education during the first three or four years she would not entrust him to the care of a nurse, but would consider it her highest and divinest duty to start the little one up in the world with only the best.

If, as must certainly be the case in Massachusetts, some of these ideally educated girls do not come to have their own homes and children, they will be well prepared to teach in the

schools where they are most needed, that is, in the primary grades. How many hundreds of little folks go to school and are misunderstood in every way by the teacher who does n't care for children anyway, but is teaching because she must support herself, and in the primary grade because she cannot get a higher grade.

The world needs women with a sympathetic love and understanding of children more than it needs women preachers, philosophers, scientists, temperance cranks and women's rights freaks. If girls were properly educated, the present condition would soon right itself, and we should see prettily dressed young mothers devoted to the care of their children instead of elaborately gowned, childless women lavishing their time and affections on poodle dogs.

LITERATURE.

La Suggestibilité. Par ALFRED BINET. (Bibliothèque de Pédagogie et Psychologie.) Paris: Schleicher Frères, 1900. pp. 394, with 32 figures and 2 plates. Price, 5 francs.

The first and second volumes of this new French series of works on pedagogy and psychology have already been noted in these columns. The first, it will be recalled, was the useful study on mental fatigue by Professor Binet and M. Victor Henri, and the second the French translation of Professor E. C. Sanford's standard course in experimental psychology. Professor Binet contributes the third volume, and presents in most exhaustive form the problem of suggestibility. He distinguishes at the outset quite clearly between hypnotism and suggestion. The former, he very properly maintains, belongs to the psychiatric clinic; and he agrees with Wundt and Ziehen that hypnotism as to-day generally practiced is productive of immoral results, and that it ought to be restricted by law.

The historical orientation, which is the first part of the work, is well done, and all students will thank Professor Binet for this painstaking résumé. The second part is based upon researches made by the author and his students on children in the elementary schools of France. The problem of suggestibility is approached by Professor Binet from the following standpoints: Disposition to yield to the moral influence of others; tendencies to imitate others; checking influences of preconceived notions; force of expectant attention; automatic actions and subconscious phenomena.

Professor Binet in these studies employs definite physical tests as a means of obtaining coefficients of suggestibility as well as questionnaires. The materials thus collected are well digested, and applications of the results to pedagogy are far-reaching. The curve has been used to great advantage throughout the book, and the numerous tables will also be found useful. One can only regret that the book has no index.

WILL S. MONROE.

Aspects of mental economy: an essay in some phases of the dynamics of mind, with particular observations upon student life in the University of Wisconsin. By M. V. O'SHEA. Bulletin of the University of Wisconsin, No. 36. Madison, 1900. pp. 198.

The ten chapters of this interesting and helpful book discuss the relationship of mind and body as conditioned by food. Chapter one presents the problem of neural fatigue—its nature and intellectual, emotional and motor effects. The second chapter discusses cerebral hygiene and economy in student life. Professor O'Shea rightly maintains that one may be living on a low plane so far as the generation and conservation of vital energy is concerned, and yet not come under the eye of a physician; and he points out that, in consequence, it falls to the educator to consider some of these physical phenomena which directly determine the fruitfulness of his teaching. The third and fourth chapters treat of the relative value of foods in the production of nervous energy. In the fifth chapter Professor O'Shea discusses briefly the preparation of food and the hours of meals. He contends that it is altogether irrational to eat a big dinner at mid-day,

and urges instead a very simple luncheon. The noon-day dinner, he says, gives one both a bad stomach and a bad conscience, and results eventually in an empty head. The four succeeding chapters treat in a very satisfactory manner the following topics: Individual peculiarities in digestive capacities; Expense of dietaries; Fresh air, exercise, and rest in the production and expenditure of cerebral energy; Conservation of energy. While the essay is the result of a questionnaire submitted to the students at the University of Wisconsin, the author has summarized and correlated a wide range of scientific facts which he has used to great advantage in the interpretation of the replies to his questionnaire. His tables and curves are numerous and helpful, and his bibliographic references of great value to the student of problems touching mental energy. One can only regret that so useful an essay might not have been brought out in the ordinary course of the book trade, rather than as a university bulletin. WILL S. MONROE.

The College Student and His Problems, by JAMES H. CANFIELD. The Macmillan Co., New York, 1902. pp. 197.

This volume is the first in a new series entitled "The Personal Problem Series," and is dedicated to the children of the author's educational sons and daughters. The writer has had unusually wide experience, and wields a telling and effective pen. His chapters are—Why go to college? the choice of a college; the selection of a course; the fateful first year; fraternities; athletics; other college enterprises; electives; the joy of life-work; a few last words; with an appendix on expenses.

American Traits from the Point of View of a German, by HUGO MUNSTERBERG. Houghton, Mifflin & Co., Boston, 1901. pp. 235.

"The following essays," the author tells us, "are not scholarly studies, but light sketches drawn in leisure hours by a German, who has pitched his tent among the Americans and become interested in the differences" between the two nations. He requests no Germans to quote or translate from his book in the fatherland, and adds that "so far as I can help it, no copy of the book shall reach the European continent." He proposes also to write a German book on America, and will try to keep that the other side of the Atlantic. This is considerate, because his view of us is not flattering. Most, if not all, of the five papers printed had been previously published elsewhere. They are—The Americans and the Germans, Education, Scholarship, Women, American Democracy.

School, College and Character, by LE BARON RUSSELL BRIGGS. Houghton, Mifflin and Co., Boston, 1901. pp. 148.

The author's long experience as Dean of Harvard College enables him to speak with rare authority, and gives his book a very real interest. It is composed of essays, all of which have been previously printed—four of them in the Atlantic. They are entitled—Fathers, mothers, and freshmen; some old-fashioned doubts about new-fashioned education; college honor; some aspects of grammar-school training; the transition from school to college.

The Foundations of Education, by LEVI SEELEY. Hinds and Noble, New York. 1901. pp. 263.

This author has already given us a history of education and a concise account of German schools, and here gives a magazine of practical suggestions on fundamental problems addressed chiefly to teachers. Some of these are—the motives for becoming a teacher; cautions to young teachers; the spirit of the schoolroom; daily programme; the

basis of promotion; politeness; good order; the philosophy of discipline; habit as an end; reminiscences of my first school; professional spirit; incentives; practical correlation; German schools; the history of education; recitation; extremes; self-control and employment; patriotism; inspiration from the lives of great educators; moral instruction and religious education.

Constructive Form Work. An introduction to geometry for grammar grades. By WILLIAM N. HAILMAN. C. C. Birchard and Co., Boston, 1901. pp. 60.

We have here a radically new departure from the methods of teaching this subject. It begins with circles, polygons, angles, and polyhedrons. In the second part composite curves are treated. It is all intended as an introduction to geometry, and ends with the preliminary definitions of that science. It has already been on trial in the schools of Dayton, and the highly symmetrical and colored forms produced by the children are abundant evidence of their enthusiasm in the work.

Synopsis de la Educación en la República Argentina, por el J. B. ZUBIAUR. F. Lajouane, Buenos Aires, 1901. pp. 103.

The author is well known in this country, having repeatedly visited schools and attended expositions, educational meetings, etc., here. He was formerly Rector of the national college of Uruguay, and his pamphlet contains just the review of education in the Argentine Republic that the student or the visitor to this educationally most progressive of South American countries would desire to know.

Year Book of the Council of Supervisors of the Manual Arts. First Annual Meeting, New Haven, Conn., December, 1901. pp. 80.

This attractive first volume publishes a number of interesting, valuable and illustrated articles upon various phases of this work, one of which by V. I. Shinn is entitled "The Psychologists on the Teaching of the Manual Arts," and but for a few words about Dewey and James is confined to Baldwin. Henry T. Bailey describes the principles of constructive design in his own interesting way; Mr Batchelder sums up his views on a system of color; C. F. Whitney writes on normal preparation in the manual arts for the grade teacher; J. P. Haney on manual arts in the elementary schools; T. M. Dilloway on the relation of art education to the pupil's needs; W. J. Edwards on Venetian iron work in elementary schools. Both the Council and its publication are to be commended.

The Desert. Further Studies in Natural Appearances. By JOHN C. VAN DYKE. Charles Scribner's Sons, New York, 1901. pp. 233.

In 1898 this author wrote a charming book entitled "Nature for its own sake," which shows how great pleasure a naturalist who is also a scientific man gets from light—pure, reflected, broken, shaded; the blue sky, clouds, rain and snow, the open sea, the shore, still and running waters, mountains, hills, plains, lowland, leaf and branch, and the earth's covering. He has now carried the same spirit and the same acute observation into the American desert. He describes its make, the desert river, light, air, color, sky, clouds, cactus and greasewood, desert animals, winged life, mesas, foothills and mountain barrier, as they have impressed him in several recent visits. It is essentially a field book, and almost makes the reader actually in love with these dead moon-like landscapes, usually so dreary and repulsive even to nature lovers.

The Child's Own Book and Treasury of Interesting Stories. With an introduction by Charles Eliot Norton. (The Young Folks' Library.) Hall and Locke Co., Boston, 1901. pp. 524.

These ten imposing subscription volumes have a yet more imposing editorial board among whom are President Jordan, Dean Farrar, John D. Long, Baroness von Bulow, Thomas Bailey Aldrich, Hamilton W. Mabie, Charles Eliot Norton, and many others. Ten more volumes are promised. The binding is tasteful; there are many wood cuts and a few colored plates; and the design appears to have been to have experts select the best literature for children in many fields. Of course judgments will differ as to what really constitutes the best, but in looking over the first half of this series there appears to be nothing that we could well spare, although there is plenty more that we should like to see.

What is Shakespeare? An introduction to the great plays. By L. A. SHERMAN. The Macmillan Co., New York, 1902. pp. 413.

The plays fully described are Cymbeline, The Winter's Tale, and Romeo and Juliet. Other chapters are on the dramatic art of Macbeth, Shakespeare the Man, the grouping of the plays, and their personal study. The appendix contains some seventy pages of carefully devised questions. It is a valuable, scholarly and sympathetic contribution to the Shakespeare literature, and admirably adapted to the teacher's needs.

A Dictionary of Architecture and Building; Biographical, Historical, and Descriptive, by RUSSELL STURGIS. In three volumes. Vol. III, O-Z. The Macmillan Co., New York, 1902. pp. 1212.

This third and final volume in its series allows no diminution of interest. Nearly every page has one or more admirably chosen and clear woodcuts illustrating the text, and, as in the previous volumes, there are many designed to explain architectural principles and details. Henceforth indispensable to the architect and to the teacher and student of art, this dictionary should be at hand as a book of reference in every public and well furnished private library.

Old Indian Legends Retold by Zitkala-Sa. With illustrations by Angel de Cora. Ginn and Co., Boston, 1901. pp. 165.

These fourteen legends, all new, so far as we know, and well illustrated, like the author's previous papers give us remarkably fresh insight into the mind of the American aborigine. They are told in a way so vivid that they bring before us the original camp fire and the circle of braves sitting about it.

The Book of Psalms, with Introduction and Notes by A. F. Kirkpatrick. Books IV and V, Psalms XC-CL. University Press, Cambridge, 1901.

The Acts of the Apostles, with Maps, Introduction and Notes by J. Rawson Lumby. University Press, Cambridge, 1897. pp. 387.

Of all the many recent serial and other publications of the Scriptures, this is undoubtedly the best. Its size is convenient; its form shapely; its maps sufficiently numerous and clear; and its notes put the non-expert reader well abreast of the results of recent criticism.

A Short History of England for School Use, by KATHARINE COMAN and ELIZABETH KENDALL. The Macmillan Co., New York, 1902. pp. 424.

The aim of this little book is to tell in a simple, direct form the story of England, tracing all the important stages and not neglecting

the life of the people. To interest the young, stress has been laid upon the personal element with some details and even anecdotes. The cuts are pictorial rather than architectural. At the end of each chapter convenient references are given. There are sufficient maps and a profusion of interesting cuts. The story is brought down to the present time.

Bell's Miniature Series on Painters. George Bell and Sons, London, 1901.

G. F. Watts, by CHARLES T. BATEMAN. pp. 59.
George Romney, by ROWLEY CLEEVE. pp. 61.

This new series begins well. The booklets are shapely and tasteful; the illustrations, clear and copious; the judgments and summaries, excellent.

Essays on the Teaching of History, by various authors. University Press, Cambridge, 1901. pp. 104.

Nine eminent English teachers have contributed chapters to this book, the chief being on ecclesiastical, ancient, economic and constitutional history, on paleography and diplomatic, on the teaching of history in schools, its aims and practices, with a final chapter on the teaching of history in America.

Monatschrift für höhere Schulen. (R. Köpke and A. Matthias.) Jan., 1902, Vol. I, No. 1. Weidmann, Berlin.

This initial number makes an admirable first impression. The leading articles discussed are the equivalents of education in gymnasia and real-schools; the history of the first Prussian school law; training of the judgment; and the treatment of the imperial period of Roman history. The book reviews are valuable.

The Profession. A Magazine for Music Teachers and Students. Jan., 1902, Vol. I, No. 1. Issued by the International Society of Pianoforte Teachers and Players, New York.

This little quarterly is issued as a representative of the musical profession. Perhaps the best original article is Dr. Max Meyer's Contributions to a Psychological Theory of Music. It is essentially a digest of his own theory. It is quite apparent that there is a large field for such a publication.

The Care of Destitute, Neglected, and Delinquent Children, by HOMER FOLKS. The Macmillan Co., New York, 1902. pp. 251.

The object of this book is to trace the conditions of the public and private care for destitute through the last century. The chapters are—the removal of children from almshouses; the State school and placing out system; the county children's home system; public support in private institutions; the boarding out system; laws and societies for rescue; private charities for destitute and neglected children; delinquent children; and present tendencies. References are given at the opening of each chapter, and a good index is added. Every one interested in this subject will find it a very convenient primer.

Amerika. Betrachtungen für den geographischen Unterricht. Schilderungen für den geographischen Unterricht. Von OTTO OERTEL. C. Nerseburger, Leipzig, 1901. pp. 80 and 75.

It is interesting to read a German's treatment of American geography. The chief topics are the constitution of the ground, water and climate, flora and fauna, early settlements, politics, and the literature on the subject; while the second pamphlet is devoted to the Cordilleras, the lowlands, primitive forests, the high plains, geysers and waterfalls.

The Utility of an Academic Education for Young Men who have to Earn Their Own Living and who Expect to Pursue a Commercial Life. An Investigation by R. T. Crane. Rand-McNally Press, Chicago, 1901. pp. 70.

Mr. Crane sent out questions to college presidents, graduates and business men as to their opinion of the value of college education, and specimen replies are here printed. In the writer's opinion, the consensus of view among business men is against college education. Apprenticeship needs to be so long and business is growing so intricate that only those who can devote their lives to it are likely to succeed. The strongest argument for the college men appears in the fact that wealthy men send their sons to college and then turn over their own business to them later. Certainly those who advocate college training are not very consistent.

Die Feriankolonien und verwandte Bestrebungen auf dem Gebiete der Kinder-Gesundheitspflege, von WALTER BION. Zürich, 1901. pp. 296.

The Swiss have certainly accomplished remarkable results in vacation colonies as is shown by the copious full page illustrations of the buildings, grounds, and localities. Most of the best of the schools of this character in France, Germany, Holland, Russia, Spain and northern countries are described. It would almost seem that in this respect South America is ahead of us.

The Age of first Menstruation on the North American Continent, by GEORGE J. ENGELMANN. Reprinted from the Transactions of the American Gynecological Society, 1901. W. J. Dornan, Philadelphia, 1901. pp. 36.

This paper with its charts is almost a classic on the subject, and is based upon a larger and more compendious study than any one has hitherto made. The author has lately printed interesting contributions to the question of the sterility of women and positions in parturition.

The Language and Metre of Chaucer set Forth by Bernhard Ten Brink. Revised by Friedrich Kluge. Translated by M. Bentinck Smith. Macmillan and Co., London, 1901. pp. 280.

This new edition of an admirable and standard work by Kluge contains but slight modernizations of the subject matter. It has essentially proven its value during the seventeen years since its first appearance.

Lyrics, by JOHN VANCE CHENEY. C. C. Birchard and Co., Boston, 1901. pp. 172.

These are selections from the author's volumes of verse, which are now out of print. All are tuneful, and some are exquisite.

Legends of Charlemagne or Romance of the Middle Ages, by THOMAS BULFINCH. Thomas Y. Crowell and Co., New York, 1901. pp. 271.

The Training of Teachers and Methods of Instruction, by S. S. LAURIE. University Press, Cambridge, 1901. pp. 295.

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